

# WHY DID JESUS FAST?

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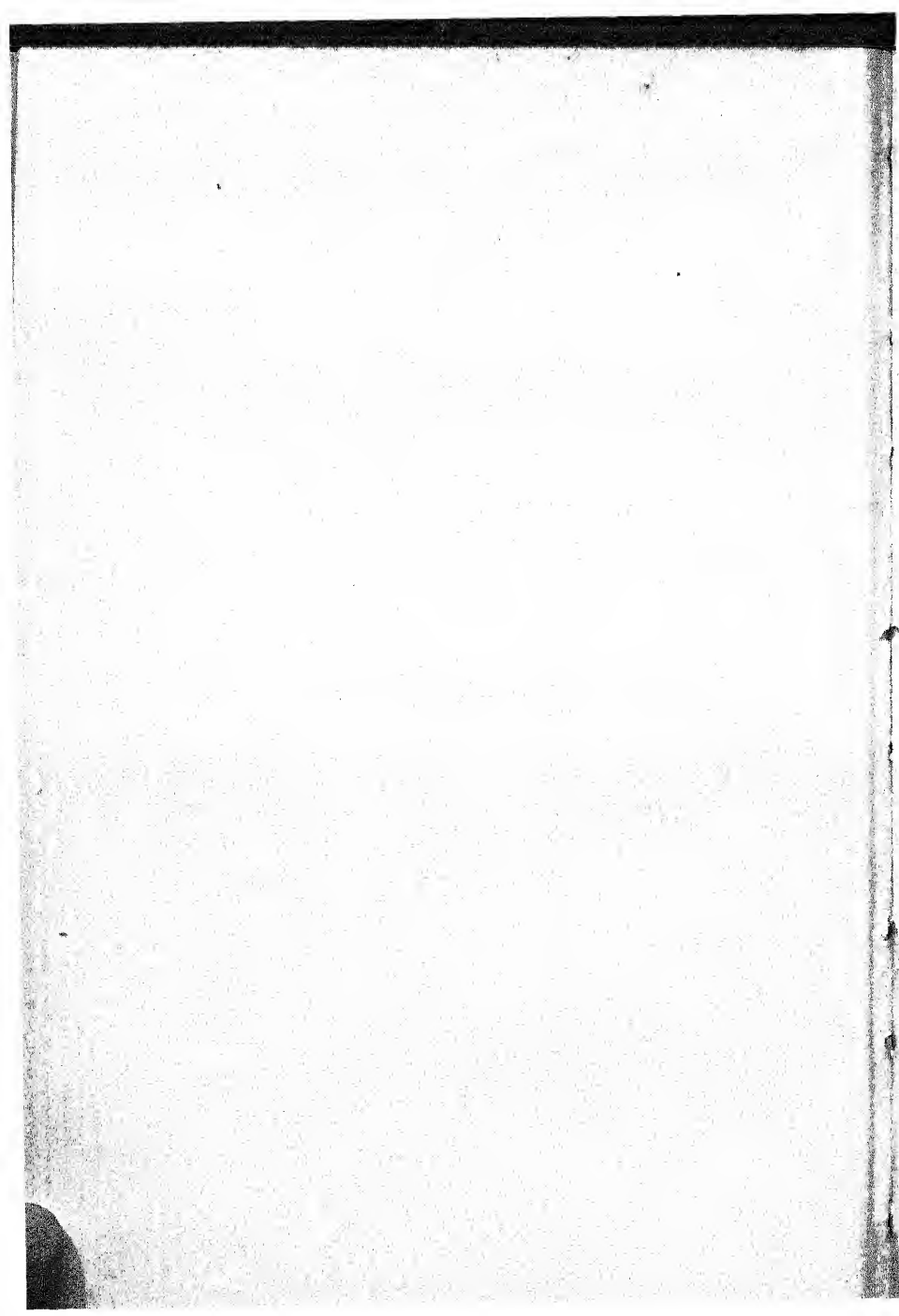
## PREFACE

The reason for the appearance of this book is that it deals with a subject never before discussed, a part of the life of Christ-and a very essential part-which has been ignored as if it were an inscrutable mystery. Its naivet is only apparent, for all legitimate objections that might be raised by science and theology have been carefully considered and met. This has been a tedious task, covering almost twenty years, but it has been a labor of love to fellow-Christians and above all to Him "in whom are all the treasures of wisdom and knowledge"; hidden as much in example as in precept; hidden in plain sight for almost 1900 years, but never intended to be hidden nor remain so.

In the Agronchoda Parechai verses of the Vedas it is ordered that seventy priests over seventy years old guard the law of the Lotus, that the secret may remain concealed from the people. Priests revealing secrets to the public, or secrets of a higher degree to one of a lower degree shall be put to death. Jesus not only made no secret of the way of attainment, but also gave the key in explicit words. The door has been in plain sight and the key in the lock, but some-how it has been passed by for nineteen centuries. It is the hope of the writer that every reader may be induced to enter the door and convince himself.

"Dead the poor body, though alive as flesh,  
Till a soul suffuse it with Divine Afflatus.  
But then . . . Oh, Spirit play on.  
Thou shalt awake anon,  
And, as the organist, sated of keys and pipes,  
Shalt thou wander away to commune with that Player  
Whose Anthem's a Universe,  
And who fain would play through thee, also  
Heaven's harmonies as through Him.

F. C. Haddock.

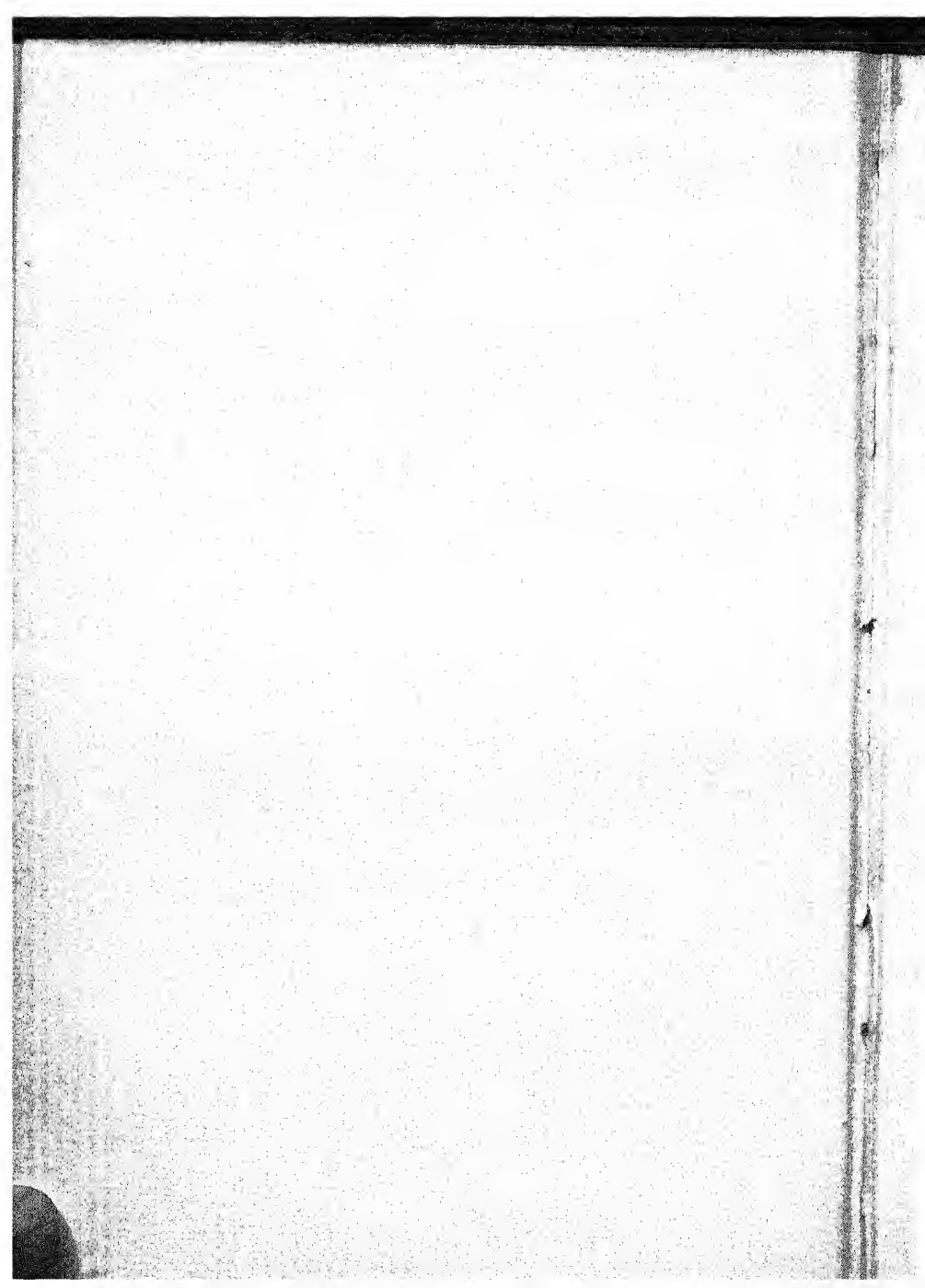




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# Why Did Jesus Fast?

## CHAPTER I.

### *The Answer of Theology and History.*

Who can answer the question? Modern theology, which has its own opinion on every other theological question has no answer; in fact the question seems never to have been raised. When recently the temptation of Jesus was studied by millions of Sunday-school scholars, the fast of Jesus, which is inseparably connected with the temptation, was not considered in the comments on the lesson. This silence was neither accidental nor intentional, for the theologians of almost nineteen centuries seem to have entered into a conspiracy of silence on this subject. Fasting has been practiced more or less since the days of Christ, and before, and has been the subject of study and experiment, but nowhere do we find an explanation of the fast of Christ. There exists a theological opinion, held by Roman Catholics as well as Protestants, that Jesus fasted in order to atone for our sins; but this is only a camouflaged restatement of our problem and no answer. If offered as an answer, we would be obliged to ask: Why did Jesus fast forty days in atoning for our sins? Did he atone more by fasting than by eating and drinking forty days?

A brief review of the history of fasting will convince us that the answer is not to be found in that direction. To whatever extent fasting was practiced, there never appears an attempt to understand the fast of Christ.

In Jewish theology we find an entire volume of the Talmud



devoted to fasting, entitled, "Taanith, Affliction". It does not contain a word that would be of any use in studying the fast of Christ or fasting in general. It is composed of opinions of rabbis for regulating the times of fasts. For instance a certain rabbi taught that a fast for rain is not to be ordered in the dry season! Other regulations are of a similar nature. Fasts of only one, or of a few days at the most, seem to be the only ones considered. The purpose is generally propitiation of the Deity or of memorial nature. At present the Jewish calendar lists 22 fast days. One of them, that on the Day of Atonement, is called a white fast, because all participants wear a white gown; all others are black fasts, because black gowns are worn. All black fasts are of a memorial nature, in memory of national Jewish misfortunes. The only one that deserves the name of a fast is that of the Day of Atonement, which lasts from sunset to sunset, while all others last from daybreak to sunset. Food may be eaten before sunrise and after sunset. If this is fasting, then one could be said to fast all his life on two meals daily, one before sunrise the other after sunset. We can imagine with what disappointment many have read this volume in search of fasting instruction.

The next treatise on the subject is Tertullian's "De Jeuniis, On Fasting", written about 210 A.D. In it he defends the Montanistic fasting ordinances. He defends fasting as a better aid to religion than feasting. All that he urges might be heeded today with great benefit to health and morals, but he does not indicate any knowledge of the psychology of fasting; he seems to consider it only an aid in controlling the passions. How far Tertullian was from the right understanding of the fast of Christ is indicated in his "Treatise on Baptism" where he declares the joy of baptism to be a hindrance to

fasting, in the face of the fact that Jesus chose that time and it is the most favorable time because it offers the best psychic and spiritual factors for highest results as we will see later. Of course, we refer to adult baptism, as Tertullian does.

Clement of Alexandria also wrote a treatise on fasting about A.D. 190, which, if still existing, the writer has not been able to secure.

Besides these treatises there are numerous references to fasting of which we will mention only the most important. Early in the second century there seems to have been a general sense of the duty of fasting. This is evidenced by the frequent warnings against making it an external act; thus Barnabas, A.D.100. The Pharisees and the more devout Jews in general fasted two days each week, on Monday and Thursday, in memory of Moses' descent and ascent of Sinai; Thursday being the day of ascent and Monday the day of his return. This custom seems to have been the occasion for a similar custom among the Christians, the days chosen being Wednesday and Friday in memory of Judas' conspiracy and the death of Christ. Thus Hermas, A.D.140, says he was keeping such a station by fasting when the Shepherd appeared to him and spoke to him of fasting. Polycarp, about A.D.110, urges fasting as an aid against temptation.

While we keep lent in memory of Jesus' fast for forty days preceding Easter, it is surprising that the Paschal fast is first mentioned by Irenaeus in his letter to Pope Victor, written in the Paschal Controversy, 195. Irenaeus states that "there is great variety of observance; some fast one, some two or more days, of holy week, others forty hours (from hour of crucifixion to Easter sunrise); this variety in observance is of long

standing and existed in the time of our ancestors". Thus we see that up to this date fasts were mostly of a memorial nature except where used to subdue the flesh.

Athanasius, writing in the year 329, says the fast begins Monday of holy week. Eleven years later, in 340, he urges people to fast forty days as they were doing at Rome then. This was with few exceptions merely abstinence from flesh food. In the year 347 Athanasius makes the statement that anyone neglecting to observe the fast can not celebrate Easter. In the fifth century we find great diversity of practice, some fasting three, others five days of Holy Week, while the weekly fasts on Wednesday and Friday were quite generally kept.

In the sixth century fasting was no longer voluntary. The Council of Orleans, 541, declared all offenders against the law of the church who failed to keep the stated times of abstinence. The Council of Toledo, in the seventh century, declared that those who ate meat in Lent were unworthy to partake of the resurrection.

In the eighth century fasting was considered meritorious; offenders against fasting ordinances were excommunicated; in some cases the teeth of offenders were drawn for eating flesh in Lent.

The Council of Trent, 1545-1563, XXV, exhorts all to use diligence in obeying commands as to fasts. The church commands fasts, and disobedience of her commands is sin.

Parallel with this development there was another through and in Monasticism. Here fasting was practiced more extensively and more intensively than in public, and one might expect that here he would surely find an intelligent interpretation of the fast of Christ. With this hope the writer took

up this line of research. What the result was is best expressed by the Rev. Bede Vaughan, a well known Roman Catholic authority and author on this subject, who says: "Of all the Fathers of the Desert, St. Anthony was the greatest, for he has left a deeper mark upon the world than all the rest. He was the patriarch of solitaires, the keen discerner of spirits, the mighty example after whose pattern the greatest men of the Church have modeled their lives. The grand simplicity of primeval principles, of fundamental example is exhibited in him. There is but one other more overpowering to the imagination, and that is Elias the Tishbite. As others mold themselves on Anthony, so Anthony formed himself on Elias, and so brought about an intimate ascetical relationship between the two covenants."

Here we have an authoritative Roman Catholic verdict as to the nature of the fasting in the monastic system and in the Roman Catholic Church in general. Their system is not founded on that of Christ and the apostles, and for this reason we seek in vain in this direction for an answer to the question: Why did Jesus fast? The millions in the Roman Church, who have fasted and still fast, do not know why or how a Christian should fast, and so largely fast in vain, as we will see.

When we turn to the writers of the time of the Reformation we find an intelligent attitude as to fasting. Luther, commenting on Matthew 6:16 does not reject fasting, but discards the idea of merit. The Augsburg Confession, xxvi, states: "We moreover teach that it is the duty of every man by fasting and other exercises to avoid giving any occasion to sin, but not to merit grace by such works".

Calvin, Inst. IV, 12, 14, 15, says: "Therefore let us

say something of fasting, because many, for want of knowing its usefulness, undervalue its necessity, and some reject it as almost superfluous, while, on the other hand, where the use of it is not well understood, it easily degenerates into superstition. Holy and legitimate fasting is directed to these ends: for we practice it either as a restraint on the flesh, to preserve it from licentiousness, or as a preparation for prayers or pious meditations or as a testimony of our humiliation in the presence of God, when we are desirous of confessing our guilt before Him."

According to the Westminster Confession, xxi, 5, "Solemn fastings are in their times and seasons, to be used in a holy and religious manner." The Westminster Catechism makes "religious fasting" one of the duties required in the second commandment (question 109), and ordains a fast in congregations before an ordination.

The Methodist Episcopal Church enjoins fasting or abstinence in the General Rules, advises weekly fasts to her clergy, and directs that "a fast be held in every society on Friday preceding quarterly meeting." Not one in ten thousand obeys these rules for fasting.

It was the custom of early Methodists "to observe all Fridays as days of abstinence." Stevens vol. 2, p. 134.

The Church of England has a table of fasts in its prayer book including all Fridays, Lent, the Ember Days, certain vigils; but merely enjoins a special measure of devotion and abstinence on these days, laying down no precise law for their observance.

In theory these four Protestant Churches, or rather church groups, hold a more correct view of fasting than the Roman Church, but the practice in them is nil. As the fast-



day before Communion Sunday, once generally observed in Scotland and in other parts of the world by the Scotch Presbyterians, has fallen into total disuse, so also all other religious use of fasting advocated by the reformers, so that now we can hardly find a layman, pastor or professor of theology that has any knowledge of fasting from experience. In fact we have heard prominent theologians declare fasting to be an unevangelical practice, when in truth the most ignorant, superstitious Roman Catholic is more evangelical in his practice than such anti-fasting divines. It is patent that the Protestant Churches from the days of the Reformation to this day have no answer to the question: Why did Jesus fast?

There remains one more possible source of information, and that is the Greek Catholic Church. We have traced our attitude on fasting through the Roman or Western Church, because our attitude on fasting is the result of the use and abuse of fasting in this branch of the church. In the Greek Church fasting was and is kept with much greater severity, the non-observance of it being the least venial of sins. The days here extend over almost three quarters of the year. The principal ones are the Wednesdays and Fridays—with few exceptions—throughout the whole year; the great Easter fast lasting forty-eight days: that of Christmas or Advent, thirty-nine days; that in honor of the Virgin fourteen days; that of the Apostles, beginning on Monday after Trinity and extending to the twenty-sixth of June. Next in importance are the smaller fasts of preparation, which correspond to the vigils of the Roman Church. Finally they have many more occasional fasts which, however, need not be mentioned here. In all of them, however, there seems to be no total abstinence from food except possibly from the hour of crucifixion to Easter

sunrise. The abstinence from flesh food is even suspended on Saturdays and Sundays. While we find all this fasting practice in the Greek Catholic Church, we find no more answer to our question than elsewhere. In fact, the literature of the church for almost nineteen centuries gives no indication that there has ever been an attempt to answer the question: Why did Jesus fast? Since the Early Christian, the Roman- and Greek-Catholic and the Protestant Churches tell us nothing of value in understanding the fast of Jesus we need not expect any direct information from the heathen churches, though they also make use of fasting. Let us therefore turn to that fountain of truth that has never failed, the Holy Scriptures, for an answer to the question: Why did Jesus fast?

## CHAPTER II.

### *The Answer of Christ and the Apostles.*

The theological silence on our question seems to be the result of the apparent biblical silence. Matt. 4:1, we are told: "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." Before this intention was carried out—according to Matthew—Jesus fasted forty days. According to Mark and Luke, Jesus fasted forty days while being tempted. Why did he fast? We are of course compelled to reject the idea that the fast was accidental and without any effect. But what was the effect? Did the fast have a direct bearing on the temptation or its outcome? Was it necessary in order that the temptation might take place, or in order that victory might be more certain or more difficult for Jesus? Surely the fast had a purpose and an effect, occurring when it did. The possibility of the fast being a hindrance to Jesus can not be entertained for a moment, because in all data on fasting available, there is not a shadow of evidence to warrant such an assumption. On the contrary, all evidence points to the conclusion that the fast of Jesus was an aid to him; and we may infer that the benefits derived were not accidental but sought by Jesus and the Spirit. In that momentous struggle there was no room for chance. Jesus availed himself of the most powerful aid at his disposal and that was fasting. By thus employing the principle of elimination, we are warranted in stating that Jesus fasted in order to obtain certain benefits.



This is not an answer to our question: Why did Jesus fast? But the question has become more definite than it originally was, viz, what benefits did Jesus seek and obtain by fasting?

Although nothing is said in the chapter recording the fast, Jesus himself gives the answer elsewhere. This separation of the record and the explanation of the fast evidently gave origin to the assumption that there is no explanation.

*9-11* Matt. 17: 17-24 and Mk. 9: 14-29 we have the record of the disciples' failure to heal the lunatic boy and his subsequent healing by Jesus. The disciples had never failed before, and therefore, v. 19: "They came to Jesus apart and said, Why could not we cast him out?" V.20: "And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." V.21: "Howbeit this kind goeth not out but by prayer and fasting."

If we combine these words with Mk. 9:21: "And he asked his father, How long it is ago since this came unto him?" we see that a secondary cause of the failure of the disciples was the severity of the case. The convulsion was so violent that it did not only shake the faith of the disciples, but impressed even Jesus so much, as to cause him to ask questions as to the severity of the case, something he never did on any other recorded occasion. The nature of the case explains the failure of the disciples. Then Jesus added those wonderful words: "Howbeit this kind goeth not out but by prayer and fasting," in which he declared that the reason he was able to cast him out was because his faith so far exceeded theirs, that it appeared as unbelief, apistia, no-faith in comparison; and he possessed this faith through prayer and fasting. The "howbeit"

shows that there was not a particle of rebuke in the words of Jesus; he did not expect them to cast out that kind, because their faith was not the product of prayer and fasting. Mark, in his habitual brevity, omits the "howbeit" but expresses its sense, Mk. 9:29: "And he said unto them, This kind can come forth by nothing, but by prayer and fasting." Luke's record, Lk. 9:27-44, omits this vital part of the words of Jesus. So we have here the explicit answer of Jesus to the question, Why did Jesus fast? He fasted in order to obtain his perfect faith, which was not obtainable in any other way nor by any other means than by prayer and fasting.

If the question is raised why Jesus did not state this at the time of completing his fast, the answer is obvious; there was then no demand for it. Jesus was not in the habit of teaching his disciples any truth they were not yet able to comprehend or "bear". This was the psychological moment and he made full use of it. In their exultation over their power over unclean spirits they were not receptive for the fact that even greater faith was needed and obtainable by the proper means, prayer and fasting. We may feel assured that the truth was remembered and later put into practice.

Since the days of the apostles there have been countless thousands who were not able to "bear" these words of Jesus and so some copyists omitted "and fasting" from their manuscripts, and as a result of the words are considered an interpolation. These manuscripts originated in a time when whatever one could not "bear" in doctrine was put under suspicion even if the sacred text had to be tampered with; it was a time when neither "this kind" nor any other kind was being cast out; when the lack of spiritual power was supplanted by an assumed zeal for the truth which expressed itself in heresy-

hunting where there was little to hunt; when the doctrine was supposed to be fixed, and verily it was "fixed." Some of the records of those days give one the impression that some of the shining lights and some of the lesser were spiritually hitting only on one cylinder, but were doing their utmost in "knocking". If these benighted copyists who omitted "and fasting" and the theological gladiators had honored Christ enough to try a season of prayer and fasting, the omission had never occurred, and the church would have attained a spiritual level equal to that of the apostles' time. "And fasting" is genuine for the following reasons: 1. It is in harmony with the practice of Christ. 2. It gives us the only key to the fast of Jesus. 3. It alone makes the answer or explanation of Jesus complete. 4. It agrees with other teachings of Jesus on fasting. 5. It is verified by apostolical experience. 6. It is proved true by every proper use of fasting and prayer.

A command to fast was uncalled for. A command could not have been more impressive or emphatic than the simple teaching of Jesus given under the impressive circumstances of their failure. If there were not another syllable about fasting in the Bible, these words of Jesus taken in connection with his fast should have been sufficient to remove all mystery hovering over his temptation, and should have induced disciples of all centuries to seek the benefits of prayer and fasting as a preventative of failing faith. Or, if no lack of faith were felt, the desire to follow the example of Jesus should have been sufficient motive to follow him in his praying and fasting also. Fortunately we are not limited to this one statement of Jesus about the value of prayer and fasting, but Jesus elsewhere expressly commended fasting to his disciples and declared that they would fast.

Matt. 9:14-17; Mk. 2:18-22; Lk. 5. 33-39 we are told: "And the disciples of John and of the Pharisees used to fast; and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" The Pharisees fasted twice weekly, on Monday and Thursday. According to tradition Moses ascended Mount Sinai on Thursday and returned on Monday, and these fasts of the Pharisees were therefore of a memorial nature, differing essentially from the fasting the disciples would practice when the bridegroom would be taken from them. The fasting Jesus referred to would differ in method, purpose, and effect from that of the Pharisees and the disciples of John. As long as Jesus was with them, his disciples had no need of fasting. Through his presence he gave them what thousands of memorial fast-days would not be able to give to the disciples of John or the Pharisees. Jesus corrected their errors in belief and practice. He revealed to them what they desired to learn and were capable of receiving. His example and presence inspired them. Surely they were blessed above kings and prophets through his presence. Through it they enjoyed privileges which disciples of all ages have desired to share and which we enjoy only in a second-handed measure through the Bible record. They feasted at a spiritual banquet, of which we have only a word-painting; but even so, we have been inspired and empowered to do much for the Lord. Still we all feel that with these privileges of the apostles even greater things would be performed, we would consider ourselves supremely qualified for every spiritual problem, and in following this line of thought, we entirely overlook the significance of the fact that Jesus said these heaven-taught men would fast, when he, the bridegroom would be taken from them. The inference has been that their fasting then



would be of a sorrowful nature, while the words of Jesus as well as his practice show that they would have a different purpose in fasting. If fasting were as worthless as is popularly supposed and as the common practice or rather neglect of it indicates, why should they fast, and why did Jesus recommend it to them? Would he have done so, if the benefits of fasting had been obtainable by any other means? If there were any spiritual danger involved in the practice, would he not have told them?

764 { But just why would they fast? The answer is obvious, it is given in the context. They would seek, and surely obtain, whatever they lost by the withdrawal of the visible presence of the bridegroom. And if these men after their matchless training had need of fasting, how much more all those not so highly favored as they were? In the light of these words the writer feels convinced that from Ascension to Pentecost; while waiting for the outpouring of the Spirit they prayed and fasted; and fasting was just as indispensable to them as it was for Jesus in the temptation.

This point may be readily granted by many under the impression that the apostles may have needed this special means because of their special weakness or for their special work, but Jesus neither said nor did anything to warrant such a conclusion. He did not only expect these but also all other followers of all times to fast. We see this from the explicit directions he gave for securing the full benefits of fasting, Matt. 6:16-18: "Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face that thou appear not unto men to fast, but un-



to thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee openly." In this chapter of the sermon on the mount, fasting is coordinated with alms and prayer, and to each Jesus ascribes a "reward". Nobody would dare to discount the importance of alms or prayer but under what pretence has fasting been eliminated from Christian life and practice? It is used in the Greek and Roman Churches, but in disregard of this passage, while the attitude of Protestants seems to indicate that they either do not need or care for the "reward" of fasting promised by Jesus. We know very well how comprehensive the "reward" of prayer is, embracing all the answers, effects and benefits of prayer. May not the "reward" of fasting be just as comprehensive? Why then has it not been sought? It is to come from God, surely it will prove worthy of its source. It is promised by Jesus, and made the subject of special instruction; was he mistaken in regard to its importance, or are we? No commentary nor compendium of theology tells us what the "reward" is. Nor is it necessary that they should, for when God promises and Jesus urges we should be eager to seek the "reward" of fasting by fasting, whatever it may prove to be. Surely after all these centuries of contempt of the "reward" of fasting and the universal ignorance of the meaning of the term, is it not high time that every Christian seek the "reward" in full confidence that it will be found to be a blessing providing an element hitherto lacking in the life of the church, and well worthy of the name and of the cost? Surely no other single item of the sermon on the mount seems more worthy of our consideration than fasting.

We may therefore conclude the answer of Jesus to the question Why did Jesus fast? in these words. Jesus fasted in order to secure his perfect faith, he urged fasting upon his dis-

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ciples to remedy their weak faith, he declared that they would fast, and lastly gave directions which are intended to insure to all of his followers the same benefits of fasting which he obtained. If no more were known of fasting than this, it would be sufficient to show that the disuse of fasting is in direct opposition to the practice, example and teaching of Christ. However, we can amplify our answer from experience.

## CHAPTER III.

### *The Answer of Experience.*

When Jesus declared that his faith was the product of prayer and fasting we may feel sure that he understood by the word all that was necessary in order to express faith, as he did, in attitude, words and works. May it not be said that his entire life was but a definition of faith in every circumstance of life? If therefore, we find other benefits obtained by fasting and prayer, we may feel assured that Jesus obtained them, and includes them under "faith". Thus we find that prayer and fasting is a

### *Source of Revelation*

or means of obtaining revelation. Without revelation carried out under inspiration there would be no spiritual progress. A revelation may be a truth hitherto unknown to the subject—as the revelation of the institution of the Lord's Supper to St. Paul 1 Cor. 11:23—or the unfolding of a truth previously received. Thus to Moses, after the Decalogue was proclaimed in the hearing of all Israel, was revealed the application of the law to all phases of life, during his two fasts of forty days each Ex. 24:18; 34:27, 28.

The Psalms are largely the product of fasting and prayer, Ps. 35:13; 69:10; 109:24. The sublimest utterances in the Psalms are not exaggerations, as has been asserted. Only in the higher receptivity made possible only by fasting, can the soul

receive such revelations. Elijah, after a fast of forty days, received the revelation of the nature and manifestation of God in the still small voice; it was also revealed to him who was to succeed him as prophet, and who were to be the successors of the reigning kings of Israel and Syria; that Hazael, Jehu and Elisha would complete the reformation begun on Mt. Carmel, by slaying all idolators; finally it was revealed to him that far from being "alone left" seven thousand others had not bowed their knees to Baal and would survive. 1 Kings 19:8-18. The modern interpretation of all revelations is that they are merely from the subconscious to the conscious mind. The experience of Elijah just quoted upsets this theory, involving things contrary to all convictions of the prophet.

Daniel after a fast of 21 days, received the revelation of "what shall befall thy people in the latter days." Dan. 10.2. Daniel was no more entitled to this revelation than any other Jew, but since he had sought it by prayer and fasting it was given to him.

Ezra proclaimed a fast for his companions at the river of Ahava, when he was seeking God's help and guidance in the work they were about to undertake. Ezra 8:21-23

Esther, when about to intercede with Ahasuerus in behalf of the Jews, commanded the Jews of Shushan to fast for three days; this was for the purpose of obtaining wisdom as well as divine favor. Esth, 4:16.

To Anna the prophetess, who "served God with fastings and prayer night and day" it was revealed that the infant being presented was the Messiah. Luke 2:36.

On the fourth day of a fast it was revealed to Cornelius where he would find Peter, through whom he would receive

the Gospel, Acts 10:30. After three days of prayer and fasting it was revealed to Saul that Ananias would come to him and restore his sight and likewise reveal "what he must do." Acts 9:7.

St. Paul, after a fast of 13 days, received the revelation that he would not perish, but would be brought before Cæsar and that his prayers for the lives of his shipmates would be answered by their preservation. Acts 27:21-33.

Acts 13:12 we are told that after a fast it was revealed to the prophets and teachers of Antioch that Saul and Barnabas were to be sent out. If we consider 2 Cor. 11:27, where St. Paul states he had been "in fastings often", in the light of these instances it at once becomes clear to us why so many mysteries were revealed to him.

Zoroaster, Confucius, Pythagoras, founders of religious systems, fasted long periods in caves or wilderness and whatever truth their systems contain beyond contemporary knowledge, was the product of their "prayer" and fasting. Mohammedans and Buddhists owe all that is of value in their religions to revelations given to their founders during and after fasting. Buddha Sakia fasted 47 days before the revelation came. Mohamet fasted long periods while continually calling on God for revelation. St. Thomas of Aquin, probably the greatest theologian of the Roman Catholic Church, fasted often, seeking revelation of the truth. This was finally given to him so gloriously, that he refused to finish or add another word to the "Summa", a compendium of Roman Catholic Theology which was to be his masterpiece. When entreated by friends to finish the work he refused, declaring all he had written hitherto to be but "rubbish" compared to what was revealed to him. If every devout Roman Catholic would seek the truth as

earnestly as St. Thomas, with prayer and fasting, Romanism would soon be extinct.

Dr. Tanner, who fasted forty-odd days on three occasions, declared that in the second half of each of the three fasts the unspeakable glories of the world beyond were revealed to him.

Many if not all American Indian tribes sought revelation from the Great Spirit through prayer and fasting. In time of existing or threatening famine they sought from the Great Spirit revelations of the whereabouts of game.

Luther fasted for days at a time while translating the Bible, and herein undoubtedly lies the secret of his unrivaled translation. His great faith was likewise largely the revelation of God's presence which comes only through prayer and fasting.

Sadhu Sundar Singh, the St. Paul of India and Thibet, fasted forty days, and obtained such a revelation of the presence and nearness of God, that it has been a powerful factor in his success as an evangelist.

About ten years ago, a woman living in Medicine Hat, Canada, received the revelation after a week of fasting and prayer that an earthquake would shake that vicinity. When it occurred, a few weeks later, it was declared to be the first earthquake of record in that section.

Thus instances might be multiplied; every community can point to revelations received, which possibly were not always traced to their proper source, prayer and fasting. Closely related to revelation and sometimes connected with it, is clairvoyance, or "visions". The following are instances of

#### *Clairvoyance through Fasting.*

There are two kinds of clairvoyance, psychic and spiritual. By psychic clairvoyance scenes beyond the range of human

vision, regardless of distance, are present to the clairvoyant, as when Swedenborg clairvoyantly saw the burning of Stockholm while in Germany. Spiritual clairvoyance enables one to see spiritual beings in the world beyond. While these two are sometimes combined in one person, as in Jesus and some of the prophets, like Elisha, we will only consider instances of spiritual clairvoyance.

Undoubtedly the greatest instance of this kind is that of Moses, who after his fasts was enabled to see the glory of God's presence, with the result that the glory was reflected in his face ever afterwards.

Another is that of Daniel, Dan. 10:7: "And I Daniel alone saw the vision; for the men that were with me saw not the vision". The reason is very plain, only Daniel had fasted for 21 days, while his companions had not.

Cornelius, on the fourth day of his fast saw the angel sent to him, Acts 10:3. Peter's vision, which induced him to go with the messengers of Cornelius was also the product of a short fast, Acts 10:9; for breakfast was unknown at that time.

On the 13th day of a fast Paul saw the angel sent to him. Acts 27:23. Paul saw the Lord. Since according to 1 Cor. 15:8 he was "in fastings often" we may assume that fasting was one of the means if not the means whereby his vision was clarified.

Hermas, one of the church fathers, declares that the Lord appeared to him during a fast. Since the Lord is with us always, why should he not appear to those who clear the eyes of the spirit with prayer and fasting? The fervent zeal of most of those who have declared that they saw the Lord (Christ) could not have been the product of a mere hallucination. The writer has no doubt that numberless Christians,

after fasts enforced by illness have, as claimed, seen angels and loved ones in glory, and conversed with them.

Dr. Tanner declared that in the second half of each of his three fasts, which extended beyond forty days each, he saw the unspeakable glories beyond. How far is it to heaven? The answer is, fast and see for yourself—provided you are one of its citizens—otherwise the result will be nil, or something worse.

The American Indians sought and obtained visions by prayer and fasting. Is it not possible that the angels became visible to Jesus through the means of his fasting, as in other instances mentioned above? He secured results by obedience to laws, not by exceptions as a favorite.

The next in line is

### *Healing Power through Fasting.*

We have already seen how Jesus ascribed his power to heal to prayer and fasting. This is faith healing—by word—as distinguished from laying on of hands, which requires no faith on the part of the afflicted. The scope of the two gifts is illustrated in the experience of Jesus in Nazareth, where he could only heal by touch, but not by word, because they believed not on him. These two distinct gifts are both developed by fasting and prayer. Probably the best known example of this kind is Francis Schlatter, who became a divine healer through forty days of prayer and fasting. The following account of the beginning of his career is from "Glimpses of the Unseen" page 355, written for "Ram's Horn" by Myron W. Reed, a clergyman of Denver at the time.

"Two years ago a remarkable figure appeared on the western horizon. An ignorant Denver shoemaker named Francis Schlatter suddenly became transformed into a miracle-worker.



In obedience to 'silent' voices he gave away his tools and began a pilgrimage, bare-headed and bare-footed, to the Pacific Coast. After walking the entire distance he returned to New Mexico and performed many wonderful cures among the Indians near Albuquerque. After fasting forty days and forty nights he appeared in Denver, where he stood, with uncovered head in all kinds of weather, from nine o'clock A.M. to four o'clock P.M. giving the 'miraculous touch' to thousands who passed by in single file. It was at this time when all the world was ringing with wonder at his deeds, that the following article was written by a well-known Denver pastor who was intimately acquainted with Schlatter. The healer, being summoned to appear as a witness against some fakirs accused of selling handkerchiefs he had blessed, disappeared as suddenly as he had come. Months afterwards he was seen traveling in the desert of New Mexico. The latest intelligence brings the sad news of the finding of his bones among the foothills of Mexico, where he had probably starved to death." (This was an error. The writer spoke to Mr. Schlatter in January 1921, twenty years after his supposed death reported above).

"You have asked me to write the impression made on me by Mr. Francis Schlatter, and I comply. He reminds me of the peasants of Oberammergau who were actors in the Passion Play. He is simple, serious, direct. There is not a trace of affectation in speech or manner, no sign of vanity or pride. Most men who begin by being with God, end by fancying that God is with them. In this weakness of the average Puritan, Mr Schlatter has no share. He accepts no money and no thanks. He says: 'Thank the Father,' and grasps the next hand that is offered. He is not curious to know the

kind of infirmity that is presented. He asks no questions. He looks to me to be naturally a strong man of a tough physical make-up. His seriousness is not of a sullen, sulky kind. He is a cheerful man, with a sense of humor, and laughs when there is anything to laugh at.

"He is childlike—not in a childish way—but in a strong way. I have discovered nothing weak in him.

"For six weeks this man has stood in the sun and rain and snow, bareheaded, six hours a day, and ministered to the people who pass him single file in continuous procession, at the rate of six a minute. After four o'clock P.M., he waits upon the helpless who have been brought in carriages, and then going into the house, he works late into the night answering letters which he has received literally by the wagon load. He seems to be growing stronger day by day, more able to be and do, more assured and more cheerful.

"Of my own personal knowledge I can say that people have been cured by the power that flows through this man, and many more have been benefited. The moral effect of seeing this unselfish man at his work is marked. People go to see him in a careless noisy fashion, and come away silent and serious. He has done, and is doing, the city good. Men are beginning to think that possibly and probably there is 'Some One not ourselves' at work in the world.

"Understand that Mr. Schlatter does not assume to cure anybody. It will be as the Father wills. He is a mere channel. The power flows through him. He simply does not obstruct this free current by any self-will. He has cast himself out that God might come in.

"'He that loseth his life shall find it.' He has obeyed the command and taken up his cross, and, in a literal way, followed

Jesus Christ. He has fulfilled the conditions of power as set forth in the New Testament.

"Your space will hardly permit me to set forth in detail the cases of cure that I have kept track of. I will mention two. One, the case of a locomotive engineer employed on the Atlantic and Pacific R.R. This man's eyes were failing. He could not tell at a distance, lime rock from trees. A quarter of a mile seemed, to his eyes, to be three or four miles. On his eyes depended his trade, his living and the living of his family. A locomotive engineer must have capable eyes. This man went to Mr. Schlatter with a kind of desperate faith, and when I saw him a few days ago he could tell me the time of the day by looking at the face of a watch held forty feet away.

"Case two is that of a girl aged 11, who was paralyzed in one side, and is now, by the testimony of two reputable physicians, made whole.

"Mr. Schlatter is a Roman Catholic, and is tolerant of all sincere religion. In politics, as might be expected, he is radical. He looks for a great change to come in this country, and in the world, and soon, before this generation passes.

"He reads the prophecies of Isaiah, and seems to interpret them. He speaks of his work as Malachi spoke of his. 'The burden of Malachi.' He says: 'I had to go to California. I had to walk. I had to go barefooted. I had to fast.' He said to me that no dog had assaulted him but once, and then he had on a pair of new fine trousers—much too new and fine—and the dog made them ragged enough to correspond with his coat.

"At present Mr. Schlatter is meeting with little harsh criticism among us. Even the clergy of Denver are, at least, silent. Here is a man who seems to have passed the novitiate. It is a lonesome trail across the Mohave desert, and it is cold on the

mountains. Out of loneliness, and cold, and hunger, and manifold trial and temptation, this man has come to our city, and here he stands willing to be used according to our needs and according to the loving-kindness of our God. It is the most remarkable thing that has ever met me. I would gladly write on, but, perhaps, this is enough.

"Mr. Schlatter was a shoemaker in an obscure shop in Denver. He sat at his mechanical work and made and mended shoes, and thought of other things. He says that he debated long with himself. Should he listen to the Father and go, or listen to his own will and wish, and stay? Should he mend shoes or men? One day he took off his apron and 'went out, not knowing whither he went'. I suppose he will soon go away. Where to, I do not know. Wherever the Father tells him to go, I am confident he will go. Whatever the Father tells him to do, I am confident he will do it until it is finished. Your comrade, Myron W. Reed, Denver, Colo."

There are thousands of Schlatters, men and women in America, but their gifts are dormant and inactive. Prayer and fasting will develop them as surely as Jesus said so of himself and as was and is proved in Mr. Schlatter's case among others that might be mentioned. We will mention but one more who occupied the same place in Europe that Mr. Schlatter fills in our country, Mr. Blumhardt. He speaks for himself:

"Inasmuch as the fast is before God a practical proof that the thing we ask is to us a matter of true and pressing interest, and inasmuch as in a high degree it strengthens the intensity and power of the prayer and becomes the unceasing practical expression of a prayer without words, I could believe that it would not be without efficacy, especially as the Master's word had reference to a case like the present. I tried it, without telling

anyone, and in truth the later conflict was extraordinarily lightened by it. I could speak with much greater restfulness (in healing) and decision. I did not require to be so long present with the sick, and I felt that I could influence without being present."

Blumhardt spent almost two years in long periods of fasting, after the above statement. The healings resulting were as wonderful as any recorded anywhere, space does not permit details. It is not merely coincidence that he manifested the healing power after he employed prayer and fasting according to the words of Jesus spoken at the healing of the lunatic boy. If this were coincidence, then the sending of every wireless message is a coincidence, then everything is coincidence.

There are armies of invalids preyed upon by an army of physicians and surgeons, who know their services are worthless to effect a cure; these infirmities will "go out" when men and women with latent gifts of healing will take Jesus at his word in regard to prayer and fasting. A few such in each community will wipe Christian Science out of existence and bring in a Millennium of healing. God and Christ have united the ministry of healing and the ministry of the word and we separate them, because we neglect the means whereby they are united, prayer and fasting.

Blumhardt's ideas expressed in the above quotation show deep spiritual understanding, excepting perhaps the first words. Fasting is a proof, but it is much more, besides. Zoroaster, who lived about 1050 B.C. said: "Fasting can not purchase God's favor." Still, as has been shown, many of those who have fasted, have done so for this purpose. The underlying idea seems to be that God would be moved to pity by the affliction the faster was enduring and would grant the petition or desire for this reason. On that principle Jehovah should have taken

pity on the priests of Baal on Mt. Carmel, whose earnestness was intense. Right fasting is divinely ordained, but not as a means or self torture. It is efficacious, not because God wants to end the self-inflicted misery of the suppliants, nor wants to show this appreciation of earnestness, but because it is the natural means to the end obtained.

To illustrate, God does not give a hundred-bushel-per-acre corn crop, because one wears himself out to obtain it, and desires it more fervently than anything else; but where one is earnest enough to meet the conditions which produce a hundred-bushel crop, rich soil, abundant fertilizer, good seed, thorough preparation and cultivation, God fulfills the desire expressed. With better understanding, we will find that fasting and prayer stand in the same relation to the results obtained as the above conditions to the hundred-bushel crop. Where these conditions are not met, the results will be accordingly. God is no respecter of person in any sense. "Pull" does not count with Him.

Finally, several spiritual effects may be grouped under the head:

#### *Power Through Fasting.*

We have in mind such effects of fasting as, zeal, inspiration, fervency, filled with the spirit, etc.

The zeal and power of Peter and associates were at least an indirect effect of fasting. Fervency and zeal are usually observed to result from fasting. The most pronounced example of this effect of fasting is presented by the Mohammedans. In fervency and zeal they rank higher than the adherents of any other religious system, not excepting the Christians. This is due to the place that fasting holds in their religious life. Fasting is one of the four pillars of the Mohammedan faith.

During the month Ramadan every Moslem must fast from sunrise to sunset. No food nor liquid of any kind is taken, and the time is spent in reciting the Koran or reading it. The effect of such a practice is clear to every student of psychology. Here is the reason why it is so difficult to induce them to renounce their religion. It is by this practice burned deeper into their soul through each recurring fast. This was intended by Mohammed who was a better psychologist than many give him credit for. He said: "Fasting is the gate of religion." If every convert from Mohammedanism would spend a month in true prayer and fasting our missionaries would have a body of such workers as they have wished for in vain heretofore. While we give them the full truth of the Gospel, we neglect the means of producing fervency—prayer and fasting. Nothing else will take their place.

The zeal and fervency of the Pharisees had the same origin, their semi-weekly fasts. Ostensibly they fasted in memory of Moses and the Law. In reality they occupied their minds with their traditions during their fasts, and the result was a zeal that Jesus recognized, while he was obliged to condemn the use. Matt. 23:15: "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

Next to Mohammedans in zeal are the Roman Catholics. The reason is the same, the practice of fasting. If Protestants had the same degree of zeal in proportion to the greater volume of truth, the world would not only be evangelized, but also protestantized, there would be no Romanism left. Our gospel is worthy of a greater zeal than Protestants show, and the zeal of Catholics is worthy of more truth than they possess. The only way out of this state of affairs is for Protestants to think

on these things, and put them into practice and thereby we would approach the standard of the founders of Protestantism, to whom fasting was a common practice, as we have seen.

In his "Manual of Revivals" G. W. Harvey mentions the fact that some of the leading evangelists would prepare for a season's work with ten days of prayer and fasting. The book was published in 1884. A season of such preparation will give any Christian man or woman the evangelistic spirit. Upton Sinclair in "The Fasting Cure" relates that a minister fasted for health and spiritual power with the result that the resulting revival swept the town and a large part of the county. Anyone with any fasting experience will readily understand how St. Paul came out of each fast with a new measure of zeal. Luther in the search for light and peace of soul fasted rigorously and often. But by the psychology of the fast, this only intensified the realization of his sinfulness and prepared him for a corresponding measure of the joy of salvation when he found peace. Here no doubt is the secret of the power of other reformers.

Under this caption we must also place the many biblical instances of fasting, or "afflicting the soul". Soul, sometimes at least, means appetite, as Prov. 27:7: "The full soul loatheth an honeycomb". The only fast made obligatory by Moses was that of the Day of Atonement. Here fasting had the effect of intensifying the remorse over sin, adding fervency to the resolutions for betterment, and increasing the joy of forgiveness. One day's trial on any communion day will convince any doubter, and remove any suspicion that too much is being claimed for fasting.

Recently the world has witnessed a striking demonstration of this effect of fasting in the hunger-striking suffragettes and Irish patriots. If all others had deserted their cause, these



hunger-strikers who survived would fight to their last breath. No cause will ever be deserted whose champions have fasted for it. This points to fasting as a panacea against all the evils of backsliding, and the indifference and superficiality, which like a religious hook-worm saps the energies of the church.

Finally we come to the best-known spiritual effect of fasting.

### *Self-Control through Fasting*

The earliest recognition and application of fasting as an aid to self-control is found among the Essenes, one of the three sects of Judaism that originated as a reaction against the degradation and decay of morality following the Babylonish captivity. They formed a communistic brotherhood, and were the parent or at least example for Monasticism. The Essenes were largely celibates, and made much use of fasting as an aid in keeping their vows. They fasted one to three days each week, and seem to have fasted in the true sense, taking no nourishment before sunrise or after sunset. Some authors insist that Jesus was one of their number, but there is no proof nor need of this. Jesus certainly knew their practices, but had other sources of fasting instruction.

Polycarp advocates fasting as an aid in subduing the flesh, A. D. 110. All of the hermits and church fathers used it for this purpose. A volume might be filled with quotations showing their use of fasting for this purpose. It is to be regretted that this use of fasting has fallen into disuse.

The American Indians showed and still partly show more judgment than the civilized white man in this respect. When one of their number, boy or girl, reaches puberty, he spends seven to ten days in seclusion fasting and praying. What

psychological wisdom is expressed in this practice! The awakening powers are directed into the highest channels of their being and thus inseparably connected. An association of impulse and thought results that cannot be improved upon. The social evil would receive a mortal blow if this practice were adopted throughout civilization.

E.H. Butler, in his "Practical Methods to Insure Success" advocates this as the very foundation for a successful career. Every boy and girl should read this booklet. In "Perfect Health" by C. C. Haskell, on fasting, the beneficial effect of fasting on the control of the passions is brought out in a testimonial by a minister. Dr.E.H.Dewey, in a book devoted to the subject, shows by many examples, that fasting alone is the most perfect liquor cure, and that other evil habits, physical, mental and moral, die a certain death during a fast and do not re-appear unless wilfully established afresh. E.E.Purinton has a most interesting chapter on this phase of fasting in his "Philosophy of Fasting." There is no habit or weakness that can survive a siege of prayer and fasting—prayer alone is not half the battle.

The various spiritual effects of fasting evident from the instances given from experience enable us to appreciate fasting as a means of spiritual development and attainment and throw additional light on our problem.

It is very probable that Jesus attained more than what we understand by faith through his fast. Whatever spiritual gifts were dormant in him were through the fasts brought into action. We have no record of these gifts being active in him before this experience, so are justified in concluding that they were developed by the fast and temptaton. There remains one class

of benefits of fasting that are of no interest as to Jesus, but of great importance to every other person fasting, that is the

*Physical Benefits of Fasting.*

It has been the privilege of our generation, since 1880, to discover and establish one beneficial effect of fasting apparently not suspected before, certainly not mentioned in the Bible nor theological writings before our day, viz.: the curative, restorative effect of fasting on the body. So thoroughly has this been established and verified in numberless cases, that fasting for health is a science in itself, and more deserving to be classed as a science than medicine. The literature on this subject is quite ample and the reader can study it at leisure. Here we will consider only the salient points.

The pioneer in this direction was Dr. Tanner. His three fasts of forty-odd days are too well known to need much comment. The assertion had been made that the biblical record of the fast of Christ was untrue, this being beyond the power of the human system according to the opinion of the skeptic. Dr. Tanner replied that not only was the Bible record true but that any able-bodied man ought to be able to fast forty days with benefit instead of harm to his health. He then demonstrated the correctness of his assertion by fasting forty-three days under observation that made fraud impossible. Pure water only was taken during the fast. Later he underwent two further fasts of over forty days. After these fasts his health was unusually good. Shortly before his death at the age of 92 years he stated that his vigorous health and longevity, which was free from the usual infirmities of age, were the result of his three fasts. When we consider that he was an eminent physician—medical—these words from him gain in weight and value.

Later Dr. E. H. Dewey demonstrated that many diseases incurable by medicine are curable by fasting. He records a number of cases in his book, "The No-breakfast Plan and Fasting Cure". He shows how many, who had given up all hope of ever attaining health, under his guidance fasted themselves into health. This book will ever remain a classic in its field. In "Perfect Health" by C. C. Haskell the author gives records of the cure of 46 different diseases by fasting. In "Vitality, Fasting and Nutrition" by Hereward Carrington, M. D., the fasting cure is presented with an impenetrable armor of scientific fact. Upton Sinclair relates how he secured health and vigor by fasting in "The Fasting Cure", he also gives details of several dozen cures effected by fasting. Dr. Hazzard covers similar ground in her book: "Fasting for Cure of Disease." E. E. Purinton, author of, "The Philosophy of Fasting" shows how fasting transformed him from a weakling to a man of vigor and health, and shows many other benefits to be traceable to his fast.

Other volumes might be mentioned but these will furnish the reader all material he will care to study. Largely through these volumes fasting is now employed in a number of sanitariums, and by leading physicians in all parts of the world. Thus the report of the Leipsic board of health shows that for two years one-half of one per cent of typhoid cases were fatal and states that these would have been cured if the cure had been used in time. The treatment consisted in fasting, water and rest till the tongue cleared which required seven to ten days. Not even a doctor was needed to watch over the patient. This report was issued just before the world war began. The only hindrance to the universal use of fasting for the cure of most if not all diseases is because it is highly profitable to treat disease other-

wise. If we had the Chinese system of paying the doctor while well and stopping the pay while ill, every M. D. would become an enthusiast for the fasting cure. If any reader has vainly sought health by the medical way, he will probably find in the above books invaluable information, which, put into practice, will convince him that even in a physical way, there are "kinds" of evil that yield to nothing else, but "go out" permanently by fasting. Not only does fasting win the battle against the particular disease aimed at, but the system is cleansed of all latent disease and impurities. In one of the above volumes the experience of a superannuated minister is given. After a fast of 53 days he was so rejuvenated that he again took up the work of the ministry. "Old people made new" is no exaggeration where fasting is employed and followed up by sane living. Besides it has the advantage of being inexpensive.

While the physical side of fasting has no direct bearing on the fast of Christ, since we may safely assume that he had perfect health when he entered on the fast, this phase of the subject is of paramount importance to all others who are not so blessed. It is of great importance to all, who desire to follow Jesus in his fasting, to know what the physical results will be. Even without the reassuring facts pointed out, the prize is worth the price. The prize is nothing less than the faith of Christ, the "faith of God" Mk.11:22, margin. *Pistis Theou* never can mean faith in God, it means the faith that God has. That was the kind Jesus had, and no other kind will do for his followers, who are to do the works that he did, "and even greater." John 14:12. As we must admit the need of the power, we must likewise concede the use of the means employed by Jesus, prayer and fasting.

This seems very clear and simple, but the objection will be

raised, that many have fasted, and some have prayed and fasted, without obtaining the faith of God. What is the reason? Is the promise limited, as many believe? Since there is as much if not more need of the manifestation of such a faith today as in the days of Christ, and God is no respecter of persons, we can not accept the theory of limitation of the promises. If the prescribed means have apparently been used without results, we must not look upward, but rather inward for the reason. Have the means, prayer and fasting, been used properly? In order to determine this, we must proceed to

*An Analysis of the Fast of Christ.*

It is well known, that two or more people may apparently perform the same act but not obtain the same results. In every such case some factor has been overlooked. "Like cause, like effect" is always true. In the realm of nature there are really no exceptions since every differing result is the result of a corresponding cause. If, therefore, others have prayed and fasted according to the teaching and example of Jesus and failed to obtain the results promised, there was either an essential factor absent, or a hindering element present. The results obtained by Jesus through prayer and fasting, were not secured through special privilege but according to law, and if we can determine all the factors and duplicate them we obtain the same results. The powers of the universe conspire to assure this. God is by his very nature prevented from permitting other results.

What then are the factors that enter into a consecration-fast as we may call the fast of Jesus for want of a better name? They are of three kinds; physical, mental and spiritual. A fourth class might be named, but this will be partly covered under mental, partly under spiritual.

*Physical Factors in the Fast of Christ.*

Jesus was in perfect health. He had inherited no disease nor disposition to any. All instincts were normal in him. Besides, he kept the dietary and hygienic laws of Moses, which alone would insure health. As the second Adam he was the embodiment of vigor and health. This factor of health is essential for a consecration-fast. Where it does not exist, it can be obtained by fasting as will be seen from any one of the books named above. A consecration-fast will exert a beneficial effect on the health, but the highest results might be sacrificed where there is a double aim. Therefore the matter of health should be settled beforehand. A few short fasts of a week each, or one of two weeks should bring health in most cases without interruption to one's work.

The second physical factor is abstinence from all food, solid and liquid, water only being used. The Christian Science definition of fasting: Abstaining from all lusts, is ridiculous and blasphemous if applied to the fast of Jesus. Mrs. Eddy forgets that Jesus besides abstaining from all lusts, also abstained from all food for forty days and nights; this is of course too "material" a process for her viewpoint. We are not told that he drank no water. We are told that Moses drank no water in both his fasts, but need not assume this of Jesus.

Another physical factor is temperature. The temperature of the latitude in which Jesus fasted was such that his body lost no strength by radiation of warmth, but would rather absorb vitality from the rays of the subtropical sun. In the well known fast of Succi, which lasted thirty days and was carried out under careful laboratory tests, it was found that the faster's body wasted slower in a summer temperature than

in cooler air. This would point to summer time as the most favorable for a consecration-fast, out in the open where the air is pure. Of course results are obtainable indoors in winter, but we are considering ideal conditions as we find them in the fast of Christ.

Finally, the important factor of brain faculties must be considered. Phrenologically, they are organs of the soul or mind. They are to the soul, what the various stops are to the organist. Jesus, examined by a blind-folded phrenologist, would be rated one hundred per cent in brain formation, and this would insure that after a consecration-fast he would manifest every gift of the spirit. Every variation from the normal in faculty would manifest in absence of some spiritual gift after a consecration-fast. 1 Cor. 12:29-31 St. Paul says: "Are all prophets? are all teachers? are all workers of miracles? have all the gifts (note plural!) of healing? do all speak with tongues? do all interpret?" etc., for Paul does not name all gifts of the spirit. He may include all not named under "miracles". One or more spiritual gifts may be developed through the consecration-fast. There may be from one to ten talents. At least one may be expected. The nature of the gift is not determined by the Spirit at the time of the fast, but is determined at birth and revealed by development. Without the faith acquired by fasting and prayer the gifts remain dormant. As an electric motor can only operate through the electric current, and by no other form of power, so these dormant gifts of the spirit, which we are to seek, desire and covet, 1 Cor. 14:1, can only operate through the power of a faith acquired by fasting and prayer. It might be more exact to say: Only through prayer and fasting is the Holy Spirit enabled to bring these dormant gifts into operation. Why this



is so, is not for us to say; that it is a fact, is clear from the words of Jesus and experience.

*Mental Factors of the Fast of Jesus.*

The mind of Jesus was filled with truth, permeated with the word of God. He did not merely know about it, but knew it. He had absorbed it by study and by living it. What "is written" was written in His mind as divine truth. To Him, "the Scripture can not be broken," John 10:35. There was no trace of "higher criticism" in Him. As the gyroscope in the monorail car prevents it from falling and keeps it perpendicular, and keeps the ship steady in the storm, so the Scripture-saturated mind of Jesus was kept from falling and held on the single rail of perfect obedience. This factor has been absent in most fasting experiences and therefore the highest results have not been obtained. The truth of God must not be held in error of wrong understanding. If St. Thomas of Aquin had not been wrapped up in the errors of Romanism he would have obtained the revelation of the truth much sooner. The Jews of Isaiah's time knew the Scripture, but lived in disobedience, and therefore their fasting was not only without benefit, but displeasing to God.

Another mental factor was freedom from distracting interests. No family or business duties claimed his attention, and by going into the wilderness he insured himself against any interruption or hindrance to perfect concentration during the fast. The Spirit led him there. Paul went into Arabia, Gal. 1:17, as the context shows, for instruction, which others might have sought at headquarters in Jerusalem. This was "going into the silence" which our New Thought friends talk



and write about so much, but never practice properly. The high degree of receptivity and sensitiveness generated in a consecration-fast makes it imperative that every interruption of thought be guarded against. The still small voice is only heard away from all exterior and interior noise. While a health-fast may be successfully prosecuted in contact with others and while attending to one's duties, a consecration-fast can not. Even when fasting for health it is best to separate one's self from meddling, solicitous friends and relatives. If, however, a number were to unite for a consecration-fast, the effect should be rather helpful than hindering, it would be an aid to keep the mind focused. The cooperation of a number seeking the same goal should intensify and hasten results, as the example of the disciples preparing for Pentecost seems to indicate.

A further mental factor was freedom from all fear or apprehension as to effects of fasting. Fasting was a common practice in the days of Christ. The Pharisees fasted regularly, and the Essenes fasted even more rigorously and Jesus had opportunity to observe the effects in others. Besides this, he probably fasted before this. Aside from all this, the examples of Moses and Elijah would have removed any fear of harm from fasting. As long as there is any lurking fear of harmful physical or mental results from fasting, a consecration-fast is impossible. By personal experience and by reading of the experience of others, one should rid himself of every vestige of fear as to effects of fasting. The writer does not believe God would allow any harm to come to anyone undertaking such a fast since it is in obedience to the word and example of Christ. The importance of being free from all fear is evident from the fact that entombed miners, though supplied with water, have died in ten days, and ship-

wrecked sailors have become delirious in from three to four days, no doubt largely through fear, which by the peculiar intensifying power of fasting was magnified to an overwhelming degree.

A final mental factor was that Jesus had attained maturity mentally and physically. While an inspirational or a health-fast may be undertaken at any time of youth, a consecration-fast requires mental and physical maturity. This is not merely a matter of years as of life and development, physical, mental and moral.

Must we not add that Jesus was not merely free from apprehension as to harmful effects of fasting, but that He knew the positive value of prayer and fasting, and was confident that they were the only means to the end that he sought?

*Spiritual Factors in the Fast of Christ.*

Jesus entered on the fast under the sway of the highest truth His soul or any other soul is capable of grasping, that He was the Son of God. The Father had declared it, the descending Spirit witnessed it. Every fibre of his being thrilled with this assurance. Eternities of bliss will not reveal anything greater than the glory of this. Is this factor out of our reach? Jesus said: "I ascend to my Father and your Father; and to my God and your God, John 20:17. Jesus is the light of the world. Matt. 5:14, He says: "Ye are the light of the world". "God was in Christ", 2 Cor. 5:19; "The glory, which thou gavest me I have given them," John 17:22; "That ye might be filled with all the fullness of God," Eph. 3:19; "As my Father hath sent me, even so send I you", John 20: 21. We are made partakers of the divine nature, are to do the works that Jesus did, and greater; we are to share His glory,

etc., etc. As surely as we believe in Christ, we have this necessary factor, to others these words are not addressed.

Jesus "was led by the spirit" into fasting and prayer. What about us? Are not all the children of God "led by the Spirit of God" Rom. 8:14.? Does not the Spirit lead us to follow the example of Jesus in every other matter? Why, then, does the Spirit not lead us to follow His example and obey His teaching and that of the Scriptures in the matter of fasting? Has the Spirit hindered us from fasting, or have we hindered the Spirit from leading us into fasting and prayer? If we had assumed the same attitude towards other matters of the Christian life, which we have held toward fasting, could the Spirit have led us to do them? Is not our ignorance of the significance of the fast of Jesus, and the prejudice growing out of it and out of the abuse of fasting the only reason why we are not also led by the Spirit to fast? Let us give the Spirit a chance by removing the barriers we have erected in our hearts and minds, and we will also be led to be tempted as He was. The devil will not waste post-graduate temptations on us as long as we remain in the spiritual primer-class, by not following Jesus herein as in other things.

The third spiritual factor is prayer. Jesus fasted in order that prayer might become prayer in the highest sense, might reach its highest intensity. In fact, a consecration-fast might be defined as a prayer of such intensity that food and everything else is forgotten until the prayer is answered. Here again we have limited God, we have made it impossible to Him to grant us His highest blessings, because we have failed to pray for them with that intensity, which is attained only through fasting and prayer, not by prayer alone. We have not, because we ask not, James 4:3. Instead of opening our mouth wide that

He might fill it, Ps.81:10, as He has promised, we have just nibbled, as if we had spiritual lockjaw. Jesus' heart overflowed with prayer in response to the assurance that He was the Son of God, prayer for light and power that He might reveal the Father as the Son. There can be no greater stimulus to prayer than this. Let us open our souls to its glory and the fountains of prayer will flow forth, and fasting will be spontaneous.

The mission of Jesus might be urged as a factor in his fast. We have already seen that as He was sent, so he sends us. He blazed the way, we are to follow. He needed fasting and prayer to fulfill his mission, we cannot hope to dispense with the means he employed. If he had remained as before his baptism, he would never have fulfilled his mission, neither can we, if we fail to enter the wilderness after him.

These factors entered into the fast of Christ. We can readily see that the absence of one or more of them would prevent the highest results, that prayer and fasting is not what Jesus meant it to be unless they are present. Granted they are present, what happens? What took place in the mind and soul of Jesus during the fast?

#### *What Was the Modus Operandi in the Fast of Jesus?*

From extensive fasting experience we know what took place in the soul and mind of Jesus and what will take place in the soul of all who meet the conditions for a consecration-fast. The process is similar to that which takes place in the mind of a hypnotized person. Hudson, in "The Law of Psychic Phenomena" shows that in a hypnotized subject the senses and the brain faculties directly dependent on them are

inhibited, while the subjective faculties are active in an unusual degree. Inductive reasoning is impossible, while memory and deductive reasoning become perfect. The ultimate conclusion of any accepted truth, or supposed truth, is drawn, and the entire consciousness and being responds to the idea. All powers of the subject are coordinated to the controlling idea up to the limit of his nature, which may be far beyond the limit of the subject while conscious. When consciousness is restored, the subject is his old self. If he sang beautifully under hypnosis he may sing execrably while conscious. See Appendix, A. and B.

The essential difference between a person in a consecration-fast and one hypnotized, is that the faster does not lose consciousness, in fact his consciousness is enlarged. His senses became slowly dormant as well as brain faculties directly connected with them. However, after the fast the senses will be found considerably improved. Inductive reasoning, synthetic thinking, is suspended, while deductive reasoning reaches the highest perfection. Thus the idea "Son of God" was realized to the last conclusion, in its relation to God, man, and evil, in a degree impossible even to the normal mind of Jesus in ordinary consciousness. Jesus never fully realized before the fast the full significance of the term "Son of God". Only in the unrestricted receptivity induced by the fast could he grasp it and respond to it. It was—to use a crude example—like putting four quarts into a gallon. There was nothing in the term beyond his nature, and all the latent powers and faculties of his being were coordinated to this idea, were focused to divinity, his consciousness and nature were tuned to the pitch of Spirit. And out of this realization came the peculiar temptations to use divine powers in an undivine manner for

selfish purposes. Never before was Jesus tempted with these three temptations *nor could he be*. One can not be truly tempted to use something not fairly in his grasp and power. A paralyzed man can not be tempted to walk too much, because it is beyond his power to walk at all. Without the realization of divine powers brought out in the fast, the temptation could not have taken place.

But not only reason was active, but also memory, which is also a subjective faculty, and as such, perfect. Neander, in "The Life of Jesus" expresses the opinion that memory alone was active, but this is not the case. Neander never fasted, or he would have known better. Memory is an aid to deductive reasoning besides fulfilling its own function of recollection. Every word of God that Jesus ever learned, bearing on the point at issue was ready for his use and present to his consciousness and He said yes to God, and no to the devil; clinging to the written word, the battle was won.

And the result? When the last flicker of selfishness and material ambition was snuffed out with: "It is written" the tempter left him, angels came to him and served him and he went in the power of the Spirit into Galilee" Lk. 4:14, "and manifested forth his glory" John 2:11.

The same process goes on in every child of God that follows Jesus into the wilderness, praying and fasting. Observation and interest in the faster's surroundings diminish, the senses gradually relax their activity, while in a corresponding degree receptivity on the inner spiritual plane awakens and grows. There comes a consciousness of the meaning of sonship that has never been written and can be grasped only by those who go the way of the fast. The same three temptations in kind arise, and the only safety is if the memory is supplied

with what is written and the will with the resolve to obey. While the truth of this statement can be verified by experience, it is far easier to ask why it is so, than it is to answer the question. The answer will surely be found in the near future, and will probably be as exact as anything can be. In the meantime, while we can not define, and analyze, we can experience. It is easier to fall in love than it is to explain the psychology of love. Love has been a universal experience regardless of the lack of psychological definitions and formulas explaining the process. Logical reasoning was a fact long before the mental process involved was understood. The rules of logic as we have them are deduced from the study of countless instances of logical deduction. Today almost every mental process of ordinary consciousness is as well understood and defined as a chemical formula and the process it involves. Spiritual consciousness, however, has not been the subject of study nor has the process leading to this consciousness, but that does not detract a particle from its reality. It will need to be studied in itself, not by inference. Mental processes can not be observed in a mental idiot, neither can spiritual consciousness and the approach to it be studied in those not possessing it. Here is a new field for the spiritual psychologist; it is not to be confounded with mere psychic research which lies somewhere between the mental and spiritual. The process under consideration is worthy of the ablest psychologist, to determine the relative concentration possible without and with fasting.

For example, a Christian, A. eating three meals daily, meditates for forty days on the truth: "I am a child of God". Sleep interrupts the process of thought, and every meal diminishes its intensity to some extent. Another Christian, B.



fasts as Mohammedans do, eating no food during daylight, "holding" the same thought. At the end of forty days B. will have a deeper conception of sonship, and a deeper zeal in demonstrating it than A. B. reaches a higher daily climax than A. as can be readily demonstrated by experience, but it remains for psychology to tell us why. A third Christian, C. undergoing a consecration-fast, suffers no dimming of his mind through digestive processes, his sleep is not made heavy through assimilation of food, his sleep becomes continually lighter, and becomes so much less an interruption to thought, finally ceasing to interrupt the process of thought, as night-time causes no interruption to sunshine in the longest days in the arctic circle. If the effects obtained by A. be presented by addition, 40, the results secured in the consecration-fast must be represented by arithmetic progression, 820, or more; while the results obtained by B. are somewhere between the two, nearer to A. than to C. This twenty-fold or hundred-fold increase through fasting is true of reasoning as well as reaction and receptivity which increase in the same ratio. The effect of this is that the truth: "I am a child of God", is realized in its full extent and content and is expressed in a new consciousness and attitude to all above, around and beneath.

Out of this new consciousness as its shadow arise the three temptations to misuse and abuse the newly realized and acquired powers for selfish, undivine purposes. These temptations of Jesus have been much preached about, as if they came to all in ordinary life, but they come only in the wilderness experience. Nobody is truly tempted to change stones to bread, to soar through the atmosphere, who has not the power to do these things. None can truly renounce what has not been in his possession or in his power to possess. None has

renounced the world who has not gone through a consecration-fast. Jesus and every follower who goes through this experience victoriously, actually renounced the world because its wealth and glory are in reach through selfish perversion of spiritual gifts to personal benefit and profit. To yield with the intention to misuse these higher powers, is like stepping into a cloud out of an aeroplane, a temptation coming only to those who are above the clouds. To yield means ruin, and these temptations can only be met and overcome by a perfect consecration to what "is written". Without this the consecration-fast becomes a desecration-fast. The only safety lies in "it is written" and the determination to abide by it. As the monorail car passes from peak to peak over the deepest valleys at dizzying heights, without falling or even swaying, because the gyroscope within the car preserves its balance, so the Scripture-filled memory and mind acts as a spiritual gyroscope in the soul of all who pass on the single rail of a consecration-fast from ordinary to spiritual consciousness, preserving the balance and preventing a fall. Nothing else will do. No will power as such. No ambition or ideal. There can be no higher ideal than the ideal of perfect obedience to what "is written". Godliness is only maintained and retained by obedience. With this, all is won, without it, all is lost. The tempter fears only one weapon, the sword of the spirit, the word of God. When the point of full consecration to this is reached he leaves. And the result? There is a new consciousness, a new attitude; the presence of God is as real as a physical presence; one or more gifts of the spirit have become active according to endowment at birth, and we go forth in the power of the Spirit to our Galilee, not to prominence at Jerusalem. The Spirit which led into seclusion, now leads

out of it to service; not into monasteries and convents where spiritual "slackers" pretend to fight the enemy without facing him, but into the trenches of spiritual warfare to destroy the works of the devil; not into new fields and new environment but into the old with a new enduement of power. Though brethren may not believe but oppose, what matters it, when angels have come to serve? There is a new assurance that we are doing the will of Him who sent us, and that we can not fail as His instruments. The return after the consecration-fast is like that of Moses. In his own power he could slay an Egyptian or two but rather harmed than helped the cause he championed, but when he returned in the power of God no obstacle could prevent or even delay or retard the glorious consummation of his work.

These are effects. As to the experiences during the consecration-fast in the words of St. Paul, "It is not lawful to utter them", or to quote E. Purinton: "There are no words". Each must get the vision himself. Description would not do justice, and would only arouse controversy with those who imagine that they know and that they are predestined to oppose every experience differing from their own. Every disciple of Christ, who has followed him in being about his Father's business, is privileged to follow him into the wilderness in a consecration-fast, as a means of being empowered to follow him in his higher service and ministry. All such will fully endorse all here written, no matter how imperfect and unworthy of the task it may be. It is not for the writer to urge anyone to take this step. Whoever needs urging is not fit or qualified. The aim of these lines is merely to give some benefit of experience to those who are anxious to make true what they sing: "I will follow where He leadeth"; "Where He leads me I will

follow; I'll go with Him, with Him all the way". Hitherto there has been one disastrous exception for reasons which the writer hopes in some measure to have removed.

### *The Need.*

Is there any need of such a following of Christ as has been outlined? Has not the church existed and prospered all these centuries? It has, but has it been a growth worthy of the equipment available through prayer and fasting? Is not this growth based largely on the record of past spiritual achievements, and is not this very record being assailed as questionable? Have we not a vague feeling that something vital is lacking, and that those of a bygone age were strangely favored by heaven? Are we going on in the power of the Spirit in the sense it was true of Jesus only after the fast? Are we manifesting any glory in that sense? Are we not on the wrong side of the wilderness-experience? Are we not, taken at our best, where Jesus was before the fast? We are about our Father's business with more or less zeal—often less—but we remain in a spiritual minority and find it impossible to manifest the dormant spiritual power and glory for reasons given. We are letting our light shine in good works, but these are like small pocket flash-lights to the arc lights we are intended to be. We need to turn on the switch through a consecration-fast, so that the full power from above may shine forth. We are spiritual motors barely moving through a battery current, when we are intended to be connected with the great dynamo by prayer and fasting.

As children we are heirs of God, joint-heirs with Christ, heirs of a kingdom—before we die of course—but we act as if this were not true. In Luke 12:32 Jesus says, "Fear not, thou little flock, for it is the Father's good will to give you the

kingdom", but to judge by appearances someone else is in possession, while we are "bluffed" out of our rights. The only way to get them, is to do as Jesus did. The only way to secure possession of this inheritance is by means of a consecration-fast, which has the function of a probate court for all of God's children. Let us identify ourselves and enter into possession as Jesus did, by a consecration-fast. Truly we owe it to ourselves to make full use of these means.

And how can we be true to Christ, if we continue to refuse to be channels of the power he has provided. His going to the Father has made available power for us to do even greater things than he did. How can he fulfill this stupendous promise unless we meet the necessary conditions as he did in a consecration-fast? Only by so doing do we give him the opportunity to confirm the word by signs following. As the disciples by their failure disgraced Christ, so his glory is today obscured, because we fail to cast out "this kind" and most other kinds for lack of prayer and fasting. His glory and not our own is involved. As God was in Christ and could not manifest himself except through prayer and fasting, so Christ is in us and the same means are needed in order that he may manifest himself through us.

We need them also in order that we may be enabled to fulfill our duties to our fellow-Christians. Every minister owes it to his congregation, every teacher to his pupils, every professor to his students, every Christian to his brethren to be at his best spiritually, and we have seen that it is impossible without prayer and fasting. With it, every agency at work, all experience, every talent will be raised to a level of usefulness and effectiveness not attainable by any other means.

Last, but not least, we owe it to the unbelieving world, and to the near-believers. The multitude had a right to expect the disciples to heal the lunatic boy, as well as the father had. Jesus also recognized this right when he proved his power to forgive sins by healing the paralytic. Does he not say, John 14:11, "Believe me for the very works' sake"? He showed his credentials to prove His authority. We claim and have the same authority, but fail to show the credentials, because we have not used the means whereby they are secured, the same means Jesus employed, prayer and fasting. We are to blame when the world assails the record of credentials displayed in the past.

Only prayer and fasting will set us right before the world. Neither will we be subjected to the humiliation we brought upon us by the Inter-Church World Movement, when we went begging to the world for some of its tainted filthy lucre. The world would see we have something more valuable than its money. Far from asking for this, we would answer the world offering its money: "Not a shoe string, that you may not be able to say you have made the Church rich", Gen. 14:23. What we need is not more money, but more power; not to seek something from the world, but to give what it has a right to expect, and can not secure with its money.

More might be said, but this should be sufficient to show that there exists today a crying need for that which can be secured only through fasting and prayer; that we need prayer and fasting, for our own sake, for Christ's sake, for the sake of our brethren and for the world's sake, in order to fulfill our mission for which we are "sent". However, we must briefly consider

*The Attitude of St. Paul towards Fasting.*

The commentaries on the writings of St. Paul are more voluminous than those on the words of Christ. Next to Christ, St. Paul has probably inspired more men and women to follow him than any other person. His personal attitude toward fasting and his teaching on this subject are therefore of especial interest and deserve particular consideration.

As a Pharisee, Paul was familiar with fasting. Considering his fervency and zeal in other things, we may be warranted in supposing that he out-fasted the Pharisees even before his conversion. However we are only interested in his position on, and use of, fasting after becoming an apostle. Beginning his career with the experience near Damascus, he laid the foundation on a fast of three days, Acts 9:9. His conversion was unusual, under striking circumstances and through the effect of this fast no detail was lost to him, but was permanently and indelibly burned into his soul. If every convert to Christianity would follow St. Paul's example by fasting three days, meditating and praying after his conversion, there would be few backsliders and more chosen vessels in the Lord's service. At the end of the three days Ananias was sent to him to heal him of his blindness and administer the baptism of the Holy Ghost in addition to water baptism. According to Gal. 1:17, Paul then went to Arabia, "Neither went I up to Jerusalem to them which were apostles before me", as might have been expected. He had to readjust his theology. He had to unravel it and weave the image of Christ into it. A mystery is supposed to cover his stay in Arabia, but, given a knowledge of the effect of fasting and a man of Paul's character, there remains no mystery. Since he says of his Christian

career, he was "in fastings often" 2 Cor. 11:27, there can be little doubt that he fasted in Arabia, when all circumstances were most favorable for a fast. This is only a conjecture, but the man, the time, the place, the purpose, all circumstances make it very probably correct. The result was that he returned to Damascus and began to preach Christ. If every one were to "go to Arabia" before beginning to preach Christ, there would not be so many in the ministry who never get their theology adjusted to Christ. If there is any one agency that can do this quickly and perfectly, it is a consecration-fast, as we hope the reader may be convinced by this time.

Soon after this, fasting again plays a part in Paul's life, Acts 13:1, 2: "They ministered to the Lord and fasted". Here at least three others fasted with Paul. We are not told the object of the fast, but the result was a revelation that Paul and Barnabas were to be separated to the work whereunto God had called them. If more of those who follow St. Paul in ministering to the Lord were to add fasting, the Holy Ghost would more often get a hearing in extension and acceptance of calls. It would be literally true of all such that they were "sent forth by the Holy Ghost" v.4, as it was true of Paul and Barnabas. The Holy Ghost is supposed to have a voice in these matters today, but we suspect it is only a rubber-stamp signature of his. Apostolic guidance can be secured only by this apostolic method. Brethren, try it out when the next call arrives. What a divine assurance must fill those who go forth when and where the Holy Ghost sends them! Of course, in a system where the Holy Ghost must adjust himself to a limited ministry of one to four years, he has not much chance, and it would not be worth while to bother him so frequently; however, a ministry with fasting will even there be



more effective than one without fasting, as anyone can easily demonstrate, who will become a follower of St. Paul in this matter. The Methodist Church in the General Rules advises weekly fasts to her clergy, and the Presbyterian Church ordains a fast before each ordination, but both rules are seldom, if ever, observed. As a purely physiological means of physical and mental efficiency Dr. E. H. Dewey, in "The True Science of Living", advises all ministers to fast every Sunday. This means good-bye to fine Sunday dinners, but the spiritual compensation is beyond comparison. St. Paul had a great advantage over ministers in general. He was supposed to be boarding himself, so gave no offence by declining invitations to dinner, nor was he under obligation to show his appreciation of the culinary efforts of a better half. One day's trial will, however, convince most ministers and their wives of the value of such a practice; the greatest benefits, the spiritual, may not be so evident.

In reviewing his ministry, St. Paul says either of himself or including all others "We then—approving ourselves as the ministers of God in much patience—in fastings" 2 Cor. 6:1-5. We consider him an authority in pastoral theology, why make an exception in the fasting? Surely, if he could not approve himself a minister of God without fasting, how can the rest of us presume to do so? We have omitted it, but the consequences are in evidence. Surely St. Paul was no ministerial cripple who needed and found a crutch in fasting. Was he not rather a spiritual athlete, who knew the value of this spiritual tonic? We suggest, that instead of studying a commentary on one of the Pauline epistles for several days, the time be spent in prayer and fasting and mere reading of the epistles, and the result will

be more of the spirit of St. Paul than can otherwise be assimilated.

We have already mentioned that in the eighties of the past century the leading evangelists would prepare for each evangelistic year with a joint prayer-fast or fasting-prayer of ten days duration, and sometimes shorter periods between engagements. Little notice of this has been taken, but here is the secret of their power. Every minister can be his own evangelist—by a season of fasting and prayer, with or without companions—and he will do more good than a stranger could possibly do and there will be less psychology, but more spiritual power in the revival. In one of the volumes mentioned, a pastor fasted forty days with the result that not only his church, but the entire community was revived. He obtained more Pauline fervency than he had ever thought possible. He was a better commentator on St. Paul in thus following his example than if he had written a new commentary on one or all the epistles. We think highly of commentaries, but more highly of prayer-fasts. After eight years of waiting, Cincinnati at last secured the services of "Billy" Sunday. He has come and gone. For eight weeks the work went on and had the effect of bringing about a vast number of rededications and a large number of conversions. If the ministers of Cincinnati—or other places as well—had like St. Paul, "approved themselves ministers in fasting," by joining in a consecration-fast, or shorter prayer-fast, even better results would have been secured in each church concerned, and the "trail-hitters" would all have had church homes from the time of their conversion; as it is, they are largely scattered. During the campaign ministers were warned that converts would expect more than churches and pastors have been giving in the past. There is no quicker or surer way

of securing this higher pitch than by prayer and fasting of pastors with members. Many of the converts will be glad to join such groups. The writer wishes to state here that he is an admirer of Dr. Sunday, who performs the function of a ministerial pile-driver in each community he visits. Wherever he has gone, the church has felt itself on a firmer foundation than before. If Dr. Sunday will ever take time for a consecration-fast, we predict not only even better things from him spiritually, but he will be physically rejuvenated; it will mean a new era of service in quality and time for him. A retired minister, mentioned in one of the volumes on fasting, fasted fifty-three days and was restored to full vigor, so that he reentered the active ministry after having been too feeble to do the work before his fast. You can combine the vigor of middle age to the ripe experience of age, by following St. Paul in this matter.

Classes of theological students can obtain the choicest post-graduate course in the university of the Spirit by uniting for a season of prayer and fasting—after examinations, of course. And why could not groups of ministers spend part of their vacations praying and fasting? As we have Bible conferences, why not fasting-prayer and consecration-fast conferences? We rush to presbyteries and conferences and rush home again as if the kingdom would collapse in our brief absence. Why not get into good spiritual trim to do something on the scale of St. Paul, by being like him, "In fastings often", 2 Cor. 11: 27, or at least in a consecration-fast once, for all following fasts need only be of shorter duration, after having "fasted through" once.

We have been too busy with much serving as ministers and have missed the power for the highest service, because we have

failed to follow St. Paul in his fasting as he has invited us when he says: "Walk as ye have us for an example"; surely, since he was "in fastings often" this is included in the example. In 2 Cor. 11:23 St. Paul says: "Are they ministers of Christ? I am more"—largely because he was "in fastings often". He distinguishes fasting from hunger and thirst. Here is the secret of being more than a mere minister in the sense of Paul. All who take his words to heart will find that he has not exaggerated and is free from conceit in the matter. We are here invited, not to outshine other ministers in an invidious manner, but to excel ourselves by using this higher agency.

Surely it must be evident by this time that there is something in fasting for the minister, according to St. Paul, but let none jump to the conclusion that others are not included. That he means all believers, and includes fasting when he says: "Be followers of me, as ye have us for an ensample," Phil. 3: 17, is evident from the manner in which he refers to fasting and prayer, 1 Cor. 7:5: "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer." These words can not be construed as being primarily addressed to ministers; they are addressed to all without distinction, and fasting and prayer are treated as a common incident in the routine of christian life; v.6 does not apply to fasting and prayer, but to conjugal matters.

If christian couples would take these words to heart, and separate more frequently for fasting and prayer, would there not be less court-separations and less work for the divorce-mills? Before deciding that yours is a case of incompatibility of temperament try Paul's prescription of fasting and prayer periodically—both sides please—and there will be a brand new supply of compatible temperament available. This can be done

in less time and at less cost than a trip to Reno. If the reader feels he or she has not married his or her affinity, he or she can have him or her made over through fasting and prayer. Please do not question or argue but find out from experience, and incidentally you may for the first time in your life be obeying Christ and St. Paul in the matter of fasting and prayer.

Finally, in one of the great revelations given him, St. Paul states that "The whole creation groaneth and travaileth in pain together until now, and waiteth for the manifestation of the sons of God." Rom. 8:19, 22. Never before has this groaning reached so high a pitch nor been as general as at present through the world war. We hear it not only in the wailing of millions starving for want of a little help; not only from the lips of millions of cripples, widows and orphans; not only from the tax-crushed public; but also in the unprecedented moral "let-down" or slump; in the shameless profiteering and consequent suffering of many; in the frenzied demands for super-armies and super-navies by those who either would rather kill than save, or care more for the chance to rob the nation on large contracts for army and navy supplies than they do for national safety; we hear the groaning in the bitter struggle between capital and labor; in the roaring waves of anarchy in state and church, in orgies of luxury and vice such as history has never before known on such a scale. All the frantic makeshifts of church and state are of no avail as a remedy, but rather prolong the struggle and postpone the decision. In the providence of God there is only one remedy that will terminate the groaning instead of merely suppressing it as other agencies do, and that remedy is the "manifestation of the sons of God". Not merely of a few individuals among them but the entire body of them.

One can be a child of God all his life without "manifesting" in this sense. Jesus was the Son of God for thirty years before he began to manifest, and in order to manifest his glory he fasted and prayed for forty days. All children of God, in order to manifest will need to follow Jesus in fasting and prayer. There is no other way to manifestation than fasting and prayer, and there is, according to St. Paul, no other remedy for the groaning of creation than manifestation of the children of God.

The ancients considered it the sum of wisdom to "Know Thyself". Christians can never know themselves until they manifest themselves or vice versa. And the only way to this goal is fasting and prayer as exemplified by Jesus, the apostles and a few besides. Only thus can Christ be truly revealed in us in the fullest sense. This consummation will not come from the outside, but being within, must come from within as in Christ. Thus St. Paul did not only use fasting as Jesus did, but by word and example indicates its unrecognized value as a spiritual agent, as a remedy for individual and world needs.

How little St. Paul has been understood is illustrated in the otherwise splendid book: "Paul the Mystic", by James M. Campbell, D.D. The author enumerates eleven means by which St. Paul nourished the mystical—only another name for spiritual—life. Fasting is not named as one of them; in fact the author says Paul "eschewed such mechanical, artificial means" as fasting. We hope the reader realizes how little Dr. Campbell studied some passages from Paul's epistles. Dr. Campbell evidently knows nothing of the value of fasting from personal experience. If he ever goes through a consecration-fast, he will rewrite this book on St. Paul, and instead of naming eleven

ways as causes, he will name them as effects of prayer and fasting. Instead of saying that the mystical or spiritual life of Paul was fed by eleven roots he will say that these are the eleven branches of Paul's spiritual life which are fed by the tap-foot of prayer-fasting. If, as he says, these are eleven means of grace, then prayer-and-fasting is the means of the means of grace. If Dr. Campbell is still living and will take to heart the importance of fasting in the life and quoted passages from St. Paul, we may expect from his pen the best book on St. Paul ever written.

In justice to him, it should be mentioned, that he is only following the precedent established by commentators and biographers of St. Paul centuries ago. Is it not interesting and amusing, that men who expanded trifles into great events, and wrote whole pages on one Greek particle or conjunction were able to ignore so prominent a feature in the life and teaching of St. Paul as fasting? "How did they get that way"?

### *Why Forty Days?*

We do not know, we are not told. But is it not significant that both fasts of Moses, Elijah, Christ, Buddha and others lasted forty days? May we not assume that in Christ all conditions and details were ideal? So we must do as scientists do in similar situations, either guess until we guess right and verify the guess by experience, or repeat the experiment over and over again, observing every detail until the elusive reason is established. A few guesses follow. The writer will be grateful to every reader who sends him his or her guesses.

\* \* \* \*

Is it possible that there is a forty-ply film, veil, or cover-



ing,—see Isa. 25:7 —of sense, "mortal mind" or whatever it may be called, which requires forty days for its dissolution?

\* \* \* \*

Is not the consecration-fast a forty-day tunnel between the state of ordinary Christian consciousness and full spiritual consciousness?

\* \* \* \*

Are the treasures of the Spirit locked away with a forty-day time lock, that opens for each only after forty days of fasting and prayer?

\* \* \* \*

Why will not several short fasts do as well for a consecration-fast? We do not know. For other purposes, for health for instance, several fasts of three to seven days, with periods of normal living of equal length intervening, bring splendid results. But even here one fast, of say two weeks duration, will bring results quicker than several short ones. Short fasts for development, intense concentration or working out the details of some idea will answer admirably. Students of music, vocal and instrumental, will make more progress while fasting for several days at a time than in weeks of practice or study under ordinary living conditions. The same will be found true of painting and any other mental work. An Italian fencing master, who was never defeated, finally revealed the secret of his wonderful skill and endurance. He prepared for every contest with a week of fasting and almost constant practice. Actors desiring to do their utmost best in their role, will save much time and struggle if for several days at a time they will become absorbed in study while fasting. Memorizing should be done before fasting. Etc. etc.

But the consecration-fast seems to be in a class by itself.



It reminds the writer of the experience of the colony at Happy-land, Saskatchewan, Canada—where nobody was happy—which he served as home missionary about ten years ago. The soil there is unsurpassed, but rainfall insufficient, and worst of all there seemed to be no water. Wells of various depths were dug, but soon went dry. Then one well was dug about 80 feet deep and proved inexhaustible, serving many families. All others of the same depth seemed to have reached a great reservoir, and never went dry. Before that time a sixty-foot well was better than a thirty-foot well, but we see readily why a dozen sixty-foot wells would not answer the purpose of a permanent water-supply as well as one eighty-foot well. It seems to be likewise in the Happyland of the soul. Short fasts are like those shallower wells, they have some value, but the inexhaustible water-level of the Spirit seems to be available only after a forty-day digging through the dry strata of sense consciousness with the shovel of prayer and fasting. Rivers of living water are to flow from us, John 7:38,39. "This spake he of the Spirit."

All this applies to individuals fasting. Whether it also applies to groups of consecration-fasters must be determined by experience. We know the psychology of the crowd differs from the psychology of the individual, that a number of people will reach a given pitch of enthusiasm, patriotism, etc. quicker if united than as separated units and it seems probable that results may be hastened where groups unite for a consecration-fast, because of the intensifying effect of united action. The union of many bent on reaching the same mental and spiritual goal should prove helpful to all. It seems very probable, as we have seen, that the disciples reached the desired goal in ten days of prayer and fasting from the day of Ascension to

Pentecost. At any rate we may be sure that groups will not be retarded in securing results.

\* \* \* \*

The process of a consecration-fast may be likened to the fixing and development of a negative. The soul is the film or plate. The exposure takes place at the kindling of faith in the light of the Spirit. The image of Christ is written on the soul, but this is not the end aimed at, rather the means to the end. God wants to "reveal his Son" in us, Gal. 1:16. The undeveloped film or plate may retain the impression indefinitely, but in order that it may appear and be used to imprint itself on others, it must be "fixed" and developed in the dark-room and by means of the fixing-bath of a consecration-fast. This process required forty days in Christ and others. In this respect the church is like a vast collection of undeveloped plates. The image is there, dimly visible, but not fixed and permanent and ready for service. We may impress others as Jesus did before the fast, while being about our Father's business, but the true ministry does not begin until we emerge from the wilderness in the power of the Spirit.

\* \* \* \*

As Christians we are like pianos, that are complete in every part, but not yet tuned. Every string of our being and consciousness must be tuned to the pitch of the Spirit. Jesus got his pitch in the consecration-fast, we can get it nowhere else. Spiritually we are "flat", or only tuned in spots. We can not serve as instruments of the higher harmonies until we are tuned to the standard pitch of Jesus by the same means and in the same manner as he, by prayer and fasting.

\* \* \* \*

In the consecration-fast we stretch the antennae of the

soul to catch the wave lengths of spiritual light and power. It requires forty days to do this.

\* \* \* \*

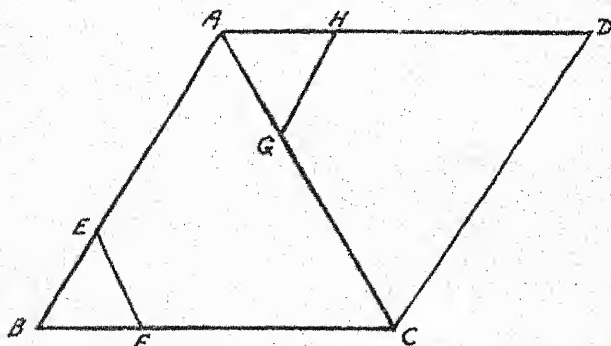
As in the process of incubation the substance of the egg becomes transformed into the substance of a living being, so in a consecration-fast the entire human personality becomes transformed into a spiritual being and true spiritual consciousness is the result. The spiritual consciousness before the fast is only embryonic, potential. It is like the chick-consciousness of a partly hatched chick. Through the consecration-fast we pierce and outgrow the shell of sense-consciousness that confines and limits us though we are children of God.

\* \* \* \*

The phone number of spiritual consciousness is: Prayer and fasting, forty-day-ring.

\* \* \* \* \*

Geometrically the gradual change of consciousness may be illustrated by the following diagram:



A B C represents the area of consciousness; the side B C is the physical or "matter" side; A D is the line of spirit. As

every human being is potentially spiritual or a spirit in embryo, his consciousness touches spirit though he does not realize it. When regeneration takes place, a new area, A C D is added but is dormant and can not become active while A B C is active. Jesus employed the only means of subduing A B C and bringing A C D into operation, a consecration-fast of forty days. The process is gradual; when a section B E F has become dormant, a corresponding area of spiritual consciousness A G H has come into operation. At the end of the fast A B C is dormant as A C D was at the beginning of fast while A.C.D. is operating. With a careful return to normal living A B C becomes again active but always subordinated to A C D. The area A B C D represents the true balanced mind, the "mind of Christ."

\* \* \* \*

As puppies have life and are capable of motion for nine days before their eyes are opened, so a consecration-fast of forty days seems to be required to open our spiritual eyes. Let us not be content with merely living spiritually; walking in the Spirit, Gal.5:25 requires sight. Let us have our eyes opened.

\* \* \* \*

If a steel bar is laid due north for a time it becomes magnetic, and if properly suspended will ever after point to the magnetic pole. So, in a consecration-fast the consciousness is held in the direction of the spiritual powers, and will always point to the pole of the Spirit.

\* \* \* \*

Have we not a fitting Biblical illustration in the experience of the widow related 2 Kings. 4:1-7 ? In a consecration-fast we close the door to all interruption and intruders,

and all our consciousness of spiritual emptiness is filled with the oil of the Spirit. The (oil of the) Spirit within becomes a fountain. The widow's faith limited the number of vessels and thus determined the measure of blessing. Let us not be satisfied with less than the example of Jesus, our first born brother, and we will "be filled with all the fulness of God" Eph. 3:19, as he was, and as is our privilege and birthright.

*The New Science of Fasting.*

Surely every reader will agree that sufficient facts have been adduced to warrant the above caption. Fasting has been a mystery too long for the welfare of the human race. This has caused its disuse by the majority and its abuse by those using it without intelligence. Is it not high time that the value of fasting were recognized and it established, not only as a science, but as the greatest of all sciences? All other sciences are of material, physical or mental objects, but this deserves highest place, because by its aid the highest development of spiritual consciousness and manifestation is made possible. What is now the science of chemistry, for instance, was at one time, in the not distant past, a mass of mysterious, and apparently unexplainable phenomena and facts. But today chemistry is an exact science. All chemical results are now known to be natural and unvariable. We know that if certain elements are combined according to the formula, TNT is the product. We have here the formula of the consecration-fast of Jesus, and the product, where the elements or factors are reproduced, is a spiritual TNT that has been and is sadly lacking in the endless warfare of the saints against the forces of evil.

Mindful of the words of Kant: "If a science is to be advanced, all difficulties must be disclosed, and even latent ones must be sought out", the writer has spent many years

in searching out and removing difficulties, and the result is given in these pages, especially in the analysis of the fast of Jesus. As far as the writer knows, this is original; there were no foot-prints of men who had gone in the same direction, and this fact made the greatest caution necessary. Every point has been verified by experience. Nothing in science nor theology will make a dent in the facts here presented nor in the deductions drawn from them. Others will be added and further details brought out, but they will be in verification, not in opposition to what is here given. This assurance is not born of conceit, but springs from the fact, that what is here presented is true to the example and clear teaching of Jesus. We have here a beginning, and the writer hopes every reader will do his or her share to save this great science from oblivion, as Joseph was saved from dungeon to court and usefulness. Where every point can be so easily verified by experience as in the matter of fasting, no controversy can arise. For those, who like the accusers of Galileo refused to convince themselves by looking through his telescope, refuse to test their deductions by experience there is no hope of conviction. All others, however, it is hoped, will do their utmost to establish the greatest of all sciences. Let us look through the spiritual telescope of prayer and fasting and be convinced. Suggestions, reports of results obtained, and even objections, will be gladly received and utilized to improve later editions. If thus this volume becomes the book of a thousand authors it will be assured the widest usefulness. (See prizes offered below.)

In "Betts' Geometrical Psychology" the author says: "We have invented steam engines to transport the body with speed, and telegraphs to wing our words, but what spiritual engines have yet been thought out to speed the soul upward?"

We believe his question is answered in the consecration-fast as here set forth. It is the greatest single agency of spiritual development in the reach and at the command of regenerated man; besides, the highest psychic, mental, moral and physical benefits are derived from the intelligent use of fasting. May the reader secure its highest benefits or "reward" and assist others in doing the same.

Every reader is invited to devote himself or herself to the task of making the second edition of this book more useful. In order to partly reimburse all such for loss of time, the following prizes are offered: Two prizes of fifty dollars each. Five prizes of ten dollars each. Twenty prizes of five dollars each. Fifty prizes of one dollar each. This is a total of \$250.00. This is \$250.00 more than the author profits by the book. Send in one or more of the following: 1. Better title for book. 2. Details of fasting experience with physical, mental, moral, psychic or spiritual effects. This may be personal; or of persons you know; or copy of articles giving source, vol. page, date, etc. excepting the volumes listed in this book. 3. Review. Give honest opinion of value of book and of fasting. 4. Revision of one or more chapters. 5. New chapters on neglected phases of subject. 6. Corrections. 7. Any other matter connected with the subject of fasting and prayer. 8. Cut out send with your contribution the number in lower corner of the title page in this book. 9. Suggestions for popularizing prayer and fasting.

All articles submitted to be accompanied by self-addressed stamped envelope if return is desired. All articles used are to become property of author of this book. Address: Rev. H. Arndt, West Chester, Ohio.



## APPENDIX.

### A.

#### *Latest Medical Opinion on Fasting.*

The following is part of an article on "Hunger Strikes" appearing in the November 1920, issue of "The Journal of the American Medical Association".

Many persons are known to have lived without food for periods as long as fifty days without permanent detriment. (Ninety days seems to be the record. H.A.) In his elaborate monograph on inanition, Benedict emphasized the importance of distinguishing between complete abstinence from both food and water and abstinence from food alone. Experiments have shown that life can not be sustained for any considerable period when both food and drink are withheld. Dogs have gone without food for 117 days, one individual exhibiting a loss of 63 per cent in weight. The "professional" fasters have frequently fasted more than thirty days under conditions of strictest scientific control, the latest carefully investigated "subject" being Leanzon, whose performance was under the supervision of the Boston nutrition laboratory of the Carnegie Institute of Washington. In 31 days his body weight decreased from 132 pounds to 103 1-2 pounds. This affords an illustration of the extent of tissue loss, which an adult may experience without untoward outcome.

Psychic factors unquestionably tend to produce much uncertainty as to symptoms attending the withdrawal of food.



According to Carlson it is "inherently improbable that prolonged starvation in the case of healthy individuals should completely abolish the sensations of hunger and appetite while the organism is still in a fair state of integrity. The complete absence of this sensation may be regarded as due to pathological complications. As observers agree that hunger discomfort is greatest during the first four days of starvation, accounts of intense suffering through mere fasting where water is available, must be accepted with reserve. Extreme emotion may, of course, alter the aspect of bodily sensations."

The writer of the above makes two statements on a vital phase of the consecration-fast, on psychic and emotional factors. He says: "Psychic factors unquestionably tend to produce much uncertainty as to the symptoms attending the withdrawal of food".

The genius of our time has invented a new name for one kind of fasting, the name "Hunger-strike." This kind of fast has been practiced more or less during the Christian era, but never was it so correctly named. Without psychic factors a fast is not a fast but merely a hunger-strike. The difference is obvious. We believe many of the so-called hunger-strikers were more than the name implies; they did not merely "strike" against a verdict, or seek to arouse public opinion against it by refusing to eat, but were probably inspired with higher sentiments and motives. On the other hand it is apparent from the writings of some fasters, that they were hunger-striking against God and nature. The career of falsely so-called hunger-strikers shows that higher factors than mere striking were active in their fasting. They have become more efficient champions of their cause, a result impossible through a mere hunger-strike. There is hardly a more powerful psychic factor

than the consciousness of being in the right. Every fasting suffragette knew that she was battling for a divine right of woman, denied since the fall of man. The fight necessary to regain it, was and is a stain on our civilization and strong evidence of total depravity.

When the author says in conclusion: "Extreme emotion may, of course, alter the aspect of bodily sensations" he points to another important factor in fasting of the hunger-strikers.

Patriotism is one of the fundamental emotions implanted by an all wise Creator in the heart of man. Every emotion, worthy of man has a sustaining, preserving effect on the forces of the human organism. Only the negative emotions, like fear, doubt, etc., consume vitality. The extreme endurance of the hunger-strikers as a body could only be the product of exalted emotions. They did not lose the benefits of their fasting when they resumed eating; these will find expression in intensified zeal and greater power for good when the opportunity arrives.

The bearing of these two statements on psychic factors and emotions on the consecration-fast is obvious, though the writer did not have such a fast in mind. In the consecration-fast all of the psychic forces and emotions are active and also in perfect coordination, and therefore would effect an entirely new array of "symptoms". It is to be regretted that the fast of Jesus was not conducted under strictly scientific laboratory tests, so that we would have a complete list of the "symptoms" he developed. We fear the result would have been no better than that obtained by those who dissected a mocking-bird, finding only feathers, flesh and bone, but not the song.

Carlson's statement that it is "inherently improbable that prolonged starvation in the case of healthy individuals should completely abolish the sensations of hunger and appetite, while

the organism is still in a fair state of integrity" is unwarranted if applied to fasters while it *may* be true of enforced starvation, where the subject imagines that a few days' abstinence from food seals his doom. Before deciding what is "inherently" probable, the statements of numberless fasters must be considered as evidence. The fact is, the human organism is a vital-electric plant that is so constructed that ordinarily it is supplied with power from the dynamo, but may run considerable time on the battery-current, for each one of the two billion cells of the body is a cell of the most perfect storage battery. Fasting stops the dynamo and automatically turns the switch to the battery current, which is just as "inherently" capable to sustain life as the current from the dynamo. The capacity of individuals varies of course, according to constitution and whether the vitality has been conserved or wasted. In Yeo's Physiology we find what is the longest case on record. The patient, suffering from a gunshot wound in abdomen, lived four months without food; the weight decreased from 159 to 60 pounds. While every function was almost dormant, thought was unimpaired, the brain was unusually clear, and it was found to have suffered no loss in size. The percentage of decrease of different parts of the organism in this fast as well as others considered is given by Mr. Yeo.

Fat 97 per cent

Muscle 30 per cent

Liver 56 per cent

Spleen 63 per cent

Blood 17 per cent

Nerve centers 0 per cent

This table seems to give the limit of the storage-battery-power of the human body, the residue not being convertible into vital

power. To use a different simile, the brain and other nerve centers are a wick of the body-lamp; the above table is the fuel-content. The remainder of the body constitutes the framework. The vital flame is not extinguished as long as a fibre of the brain finds a particle of tissue capable of consumption. A consecration-fast provides the conditions for the most economical consumption of stored vitality.

## B.

*Fasting and Animal Psychology.*  
*Fasting an Aid in Shipping Live Fish.*

By Edwin Tarrisse.

— "For some years the task of shipping live fish from Bermuda to the aquarium at Battery Park, New York, has been successfully performed by a professor of biology. The fishing grounds, it appears, are on the reefs which form an irregular ring about twenty-five miles long and twelve miles wide, and are submerged from ten to twenty feet below the surface of the water. The fishing is carried on in well-smacks, which are ordinary fishing boats with wells sunk in them about midships. The fish are caught in pots made of poultry-fence wire, and patterned after pots made two hundred years ago of cedar twigs and palmetto-leaf fibres. The pots are hauled twice a week.

"The fish are kept in quarantine at least a week before shipping. The reason for this is that if any fish is bruised or scarred it will die within three days. While in quarantine, the fish are fed but once a week. They are never fed within three days of shipment. The reason for this is that they are

susceptible to seasickness! This is a fact that was costly to the biologist until he learned it.

"When the passage from Bermuda to New York used to take four days, he fed the fish out of the kindness of his heart; but he found that as soon as he struck rough weather, they spurned their food, and if this food remained in the tanks it caused the death of all the fish. When New York is reached, the tanks are placed on carts and drawn quickly to the aquarium. The fish are then placed in the tanks there and fed for the first time in five days.

"Here another valuable point in connection with the fast becomes evident. If animals of any kind are put into confinement hungry, they soon become accustomed to that confinement and will take food in it, but if they are put into the confinement when not hungry they will rebel against it and refuse to take food. Thanks to this system, the loss in transportation rarely exceeds one in fifty."

Here is a little light on the psychology of fasting, though not so intended by Mr. Tarrisse. The phrenology of man and animals is strikingly similar, therefore also the psychology and for this reason there is some evidential value in this article. Mr. Tarrisse states that the fish were not fed within three days of shipping; this with the two days' journey during which the fast continued made five days of fasting before the first feeding in the new quarters in the aquarium. He adds that "if animals of any kind are put into confinement hungry they soon become accustomed to that confinement and will take food in it, but if they are put into the confinement when not hungry they will rebel against it and refuse to take food."

All of this corroborates the statement made as to the effect of fasting on the five senses and the consciousness, in

the sixth chapter. The relaxing senses diminish and finally undo the grip of the faster on his environment and of the environment on him; and to that extent his consciousness is affected, as it is largely the sum or focus of conscious and subconscious reactions to environment. This applies to any fasting, human or animal. The environment-sense, to coin a new term, of the fishes was dulled by three days of fasting in the old quarters and two days in transit, thus cleaning the slate for new impressions. In a consecration-fast a double process takes place; not only the negative one just mentioned, but the positive one of realizing the new consciousness, goes on unhindered with great intensity, adjusting every faculty to the new focus. When we consider that this spiritual consciousness is the aim of our existence, its intensity and normalcy become evident to us. The difference between the fish and the consecration-faster at the end of their respective fasts is, the fish are rendered adaptable to their new environment, the faster, in the new consciousness, is empowered to new reaction to the old environment, which appears in a new light.

An illustration will make clear the reciprocal action between consciousness and environment and the effect of fasting on it.

In some iron works huge magnets are used to lift and carry metal. Such a magnet of proper size may carry ten tons with full current, without any current there is no lifting power. Such a magnet has a ten ton pull on its environment. This seems one-sided action, but in reality the magnet is held to the load with the same power, so that it would be just as correct to say a ten ton magnet operating under full current gives to its environment a ten ton grip on itself. As the current is reduced the lifting and gripping power are reduced in proportion,

until, without current, magnet and environment are neutral to each other.

Man is such a magnet operating under a forty-degree, five-sense power of consciousness. He grips his environment and is gripped by it in the same degree. Each day of a consecration-fast reduces the power one degree, until in forty days we apparently reach a state in which our environment is neutral to us and we to it. This neutral ground is occupied gradually by the new spiritual consciousness, which process is not illustrated in the above. It would be, if with each degree of reduction of current a degree of galvanic current could be turned on creating a galvano-magnet. The outward form of the magnet would be the same while the power operating and the force manifested would be of a different order.

### C.

#### *Rules for Fasting.*

Sooner or later the reader will ask, how should one begin, conduct, and end a fast? For answer he is referred to the following list of books on the subject, which are listed according to their usefulness in the judgment of the writer. So, if only one is purchased, No. 1 should be chosen because it gives Twenty Rules for Sane Fasting, covering twenty-two closely printed pages. If two are purchased, Nos. 1 and 2, should be taken, etc.

1. "The Philosophy of Fasting," by E.E. Purinton.
2. "The A. B.—Z. of Our Own Nutrition", by Horace Fletcher.
3. "Vitality, Fasting and Nutrition", by Hereward Carrington, M.D.
4. "Perfect Health", by C.C. Haskell.



5. "The No-Breakfast Plan and Fasting-Cure", by Dr. E.H. Dewey.
6. "The Fasting-Cure", by Upton Sinclair.
7. "Fasting for Cure of Disease", by Dr. Hazzard.

The writer will be glad to furnish any or all of these. Price will be given on receipt of postal request; at time of writing, prices could not be secured. Those wishing to do so, may rent the above upon depositing price of book. The deposit will be returned upon return of book, after deducting rental charge. Every one of the above is, however, so valuable that the benefits derived will be well worth the purchase price.

For those who do not care to spend time or money on any of these volumes, the following suggestions may be interesting.

Prepare for a consecration-fast by one or more short fasts. This is not an insinuation that the reader's will power is not equal to the task. We all know how objects attract the attention on traveling a road for the first time. So it is wise to get acquainted with the feelings, symptoms, etc., of fasting through a practice-fast in order that the full benefits of the consecration-fast may be assured. As it is the common experience of fasters that all hunger vanishes after the third day, it seems wisest after reaching three days to go on for four to seven days more.

For a week preceding any fast the diet should be laxative. If meat is eaten, it should be well masticated. If stimulants of all kinds are omitted for a week before, so much the better. Do not try to fill up in advance.

Men who weigh less than two pounds for each inch of height, are below normal, and will do well to gain normal weight by health fasts as described elsewhere. As the loss in weight during a forty-day fast is about forty pounds, the



ideal would be to start with a weight about forty pounds above this minimum of two pounds per inch of height. This is, however, not necessary.

While almost every writer on our subject advises flushing of the colon during the fast, or at least during first part of it, the writer advocates the use of "Air Pills" as superior in effect on the system and far more convenient and pleasant to take. The name is our own, the practice comes from India. Air pills are taken in the following manner.

On the third morning of fast, before arising, swallow a mouthful of air. Then roll the tip of the tongue backwards as far as possible and press upward against the palate until a "crunch" at top of stomach indicates that the air has entered the stomach. If one has not learned swallowing air, it can be done easily with the tongue in the above position, when it enters the stomach direct without needing to wait for the "crunch". A rumble will then indicate that the "pill" has left the stomach. In about three minutes a second "pill" may be taken, and after another interval, a third, which will be sufficient. After a few minutes one may arise. All of this should be done while lying flat on the back.

This is an invaluable remedy against constipation and can be taken any morning or any other time the stomach is empty. The effect will be a normal action of the bowels, soon after. This secret is well worth the cost of this volume. The exercise of the intestines through the swiftly moving air is refreshing to the system. No colic will result if the stomach is empty.

During the fast the purest water should be used, though no great quantity should be taken at a time. Half a tumbler is a good drink, to be repeated as often as thirst is felt.

Much depends on breaking the fast, as the benefits gained may be easily lost by carelessness. The sole aim should be not to lose the "pitch", which will happen if there is any hurry to regain lost weight or form. It may be laid down as a rule, that the longer time passes before normal weight is regained, the more surely all benefits of the fast, spiritual, mental and physical will be preserved and carried over into normal life.

As to quantity, the Edisonian diet of fourteen ounces of food and fourteen ounces of liquid, viz., milk, soup, or fruit juices daily, divided into two or three meals, carefully masticated, is ideal for this time and all time after. The writer prefers a cup of peaches and double cream for each of the three first meals. A small portion of any food relished may be taken, but meat-fibre and berries or other fruit with irritating seeds should not be used for the first week.

The new tissue should be built of the best material. Now is the best time to eliminate from the diet all the foods forbidden by Moses. They are chemically "unclean". Many of them are natural scavengers, as the hog, oyster, cat-fish, etc.; others are forbidden because of some harmful principle contained in them. Thus psychics have found that a meal of pork reduces sensitiveness of the subject to a considerable degree. Lard-substitutes prepared from vegetable oils are far more wholesome and easily digestible. Stimulants should not be used during first month after breaking fast; this includes coffee, tea, cocoa, chocolate, tobacco, etc.

With this ideal diet as to kind and quantity, there will be noticed various changes. Only about four hours of sleep will be required. There will be twenty hours of energy of a superior quality, both mental and physical. The bowels may not move for a week. Do not use even air pills. Remember

the abdominal cavity is empty at end of fast. On this diet, more fully described in "The A. B.—Z. of our Own Nutrition", the bowels need move only once in five to seven days, all physiologies to the contrary. They deal with ordinary living; this is ideal living.

The Son of God goes forth to war, a kingly crown to gain;  
He leads into the wilderness; who follows in his train?  
Who dares to let the Spirit lead, the tempter there to meet?  
To spurn his glories and his pomp, trusting in what is writ?

The Manse,  
West Chester, O.



Books by George Holmes Richter

TEXTBOOK OF ORGANIC CHEMISTRY

*Third Edition (in preparation)*

LABORATORY MANUAL OF ELEMENTARY  
ORGANIC CHEMISTRY, *Second Edition*